

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., October 11, 1934

NEW SERIES
VOLUME XXXVI. No. 41

BAPTIST STATE CONVENTION, LAUREL, NOV. 13-15

From Far and Near

PROGRAM FOR PASTORS' AND LAYMEN'S CONFERENCE

Laurel, Miss., November 12-13

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Monday Evening

7:00—Song Service, led by Lowrey Compere, Ellisville.

7:10—Devotional, C. Z. Holland, Newton.

7:25—Organization.

How May We More Definitely Approach The Realization of the Christian Ideal

7:30—1. In The Local Church? B. H. Lovelace Clinton.

7:55—2. In Our Denominational Program? J. H. Street, Meridian.

8:20—3. In The Transforming Of Our Social Order? G. S. Dobbins, Louisville, Ky.

8:50—4. In The Lives Of Our People? H. C. Bass, Meridian.

9:15—Announcements and Adjournment.

Tuesday Morning

9:15—Song Service, Lowrey Compere, Ellisville.

9:25—Devotional, P. D. Bragg, Pickens.

The Present-Day Challenge to God's Called Men.

9:40—1. Modern Demands Regarding The Pastor's Preparation, W. C. Howard, Forrest.

10:00—General Discussion.

10:05—2. Regarding Ministerial Ethics, M. O. Patterson, Clinton.

10:25—General Discussion.

10:30—3. Regarding Pastoral Changes, E. J. Caswell, Greenwood.

10:50—General Discussion.

10:55—Song

11:00—4. Regarding General Pastoral Problems, L. B. Campbell, Canton.

11:20—Round-Table Discussion.

11:30—5. The Pastor's Main Job, H. L. Spencer, Hattiesburg.

11:50—General Discussion.

12:00—Announcements and Adjournment.

Tuesday Afternoon

1:45—Song Service, Lowrey Compere, Ellisville.

1:55—Devotional, L. W. Ferrell, Jackson.

Present-Day Demands Regarding Religious Education.

2:10—1. Imperative Demand For A Coordinated Program, R. K. Corder, Picayune.

2:30—General Discussion.

2:35—2. Preparation and Utilization of Volunteer Workers, Carl A. Kosanke, Brookhaven.

2:55—General Discussion.

3:00—3. Potentialities Of The Men's Bible Class, B. Frank Brown, Gulfport.

3:20—General Discussion.

3:25—Adjournment.

J. B. Parker J. H. Kyzar

W. E. Holcomb B. L. Davis

Carl C. White

Committee.

PASTOR BARNES' WAY

Pastor J. E. Barnes of Ocean Springs says:

"When I became pastor here in 1932, only one copy of the Baptist Record was being taken in this membership. OF COURSE I SUBSCRIBED FOR IT AT ONCE. When the paper was reduced in size and price, I at once secured twenty-odd subscribers. When the size and price were increased again, I got busy and sent in twenty-seven. Only a few could pay all at once; so I said, Give me one-fourth and pay the other quarterly. They said, 'All right.' I furnished them with coin envelopes for quarterly payments. These were handed in and I remitted the same. Sent in for more than fifty per cent of the families." HE GOT BUSY. Brother Pastor, suppose you try this or some other plan. Other suggestions next week.

Bryan Simmons.

We were told by one recently visiting in Ireland that the disturbances in the Irish Free State are due to the purpose of the Roman church to control the government. They seem unable to manage President DeValera and so they have picked another man.

Last Sunday was a good day with us. Promotion day was observed with a very splendid program. Large congregations came together for each service. Ten united with our church. There were six who came on the preceding Sunday. We have our baptismal service on next Sunday. Increasing interest is being taken in our Chinese Sunday school by local Chinese. This closes out six years of very happy service with the Cleveland church.—I. D. Eavenson.

Brother H. L. Byrd was unanimously recalled to Oakvale church for another year. During his pastorate of this year, a new roof has been put on the church, the grounds beautified with shrubbery, a heater installed, paint secured for the outside of the building, on the pay-as-you-go plan. The W. M. S. was one of the chief factors in all this. All new officers of the church have been installed, and they are planning for a better year. There were 23 additions to the church in the past year, 12 by baptism. Reported by Mrs. P. A. Fortenberry, Pres. W. M. U.

Sunday was the fourth anniversary for the Northside Church, Jackson, and of the pastorate there of Rev. G. H. Suttle. The church began with thirty-five members, and now has 150, having given letters to fifty or more others. The members have contributed in this time \$9,234.62. There have been 32 baptized. The church occupies a strategic position in a growing section of the city, a location of good residences. They secured a suitable property for their present purposes and have been meeting the monthly payments on it in a building and loan association. All auxiliary organizations in the church are doing good work. It was the editor's privilege to preach to this church on the day of its organization and again on their fourth anniversary.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

Debt Campaign Workers Large Givers

The names of the field workers for the Debt Paying Campaign were given in the last issue of the Baptist Record. It is to their credit that they are not only workers, but they are contributors. Several of them are \$100.00 contributors. So, they are not asking others to do what they themselves have not done. One has already paid \$112.00. They are manifesting both a spirit of cooperation and a spirit of sacrifice. The churches of the majority have generously released them until the meeting of the State Convention in order that our debts may be paid. Both the spirit of these men and the spirit of the churches should commend them to all of the churches and to all Baptists of the State. Not only are they \$100.00 contributors themselves, but they are securing \$100.00 contributors. By the time the Campaign is over, some of these will have paid out to the Campaign and for supplies the full amount paid to them, which will mean that they will have contributed their services gratis. Most encouraging reports are coming in from these field workers. They are saying that our people want the debts paid, and we have determined that if they are not paid it will not be because our people do not have an opportunity. We have always had some deadheads and always will have. We have one occasionally in our own work who receives but never gives, but this should not keep those who have the giving spirit, the sacrificial spirit, from coming to the rescue and saving our honor and our institutions.

Dr. T. E. Ross, President of the Board of Trustees of the Mississippi Woman's College, reports that up to date all Trustees except three are now contributors to the Campaign. He is expecting to make it 100% for the Board of Trustees. The faculty and white employees of the College are 100% for the success of the Campaign. Blue Mountain College faculty is just about 100%, and will reach the goal within a short time. Seven of the fifteen Trustees of Mississippi College are contributors. Others will soon be. Eight of Blue Mountain Trustees are contributors. Thirty-nine of the State Convention Board members are contributors. Every one connected with the Convention Board office is a contributor. We are in this Campaign to win.

State Mission Envelopes

Coin envelopes for State Mission Day in the Sunday schools have been sent to the Sunday school superintendents. If the superintendents do not have enough, more may be secured by writing the Convention Board office.

(Continued on page 5)

Sparks and Splinters

Brother Joe Canzoneri will lead the singing in the revival meeting at First Church, Winfield, La., Oct. 14-28.

In the ten years of his pastorate at Emmanuel Church, Alexandria, La., Dr. C. A. DeVane has welcomed 1,390 new members. In this time the church has contributed \$217,000 to all causes.

Dr. Geo. M. Savage, president emeritus of Union University, has read the Greek New Testament through 55 times and the Hebrew Old Testament twice.

Mrs. A. K. De Blois passed away Sept. 24. Her husband is the well known president of Eastern Baptist Theological Seminary in Philadelphia.

Dr. Hanson, of the department of Physics in Mississippi College, spoke Wednesday evening to a good congregation in Clinton on Mission Work in China. He spent three years as an educational missionary in Shanghai.

Dr. M. P. Hunt, pastor Eighteenth Street Baptist Church in Louisville, Ky., has written a booklet exposing the errors of the Russellites. If your field is pestered with this heresy, you might write him for a copy or copies of the book.

Dr. A. T. Robertson whose recent death was so great a loss to Baptists and other Christians was the author of forty books as the result of a life time study of the Bible. Dr. W. B. Riley, pastor of First Baptist Church, Minneapolis, is also said to be the author of 40 books on the Bible.

We have found the new volume of I. S. Prokhanoff, entitled "In the Cauldron of Russia," an exceeding interesting and informing book. It is the life story of a Baptist preacher, born in Russia, who spent 45 years there during the turbulent history making period. But it is more than a biography. It portrays conditions interesting to all students of government, economics and religion. Evangelical Christians will be particularly interested in the story of travail and progress in this land of the Tsars and the Soviets. The price is \$1.50.

Already Dr. Hight C. Moore's Points For Emphasis, 1935, is published by the Sunday School Board. We have said of previous editions and can say of this one that we have never seen as much of true exposition compressed into the same space. It is called a vest pocket book on account of its small size, but has nearly 200 pages in it, bound in keratol and sells for 35c. Dr. Moore has wonderful spiritual insight and puts the message into striking "points" which any Sunday school teacher can use and all ought to have who propose to teach the Sunday school lessons for next year. Order from The Baptist Book Store.

The Association of Southern Baptist Teachers of Bible and Religious Education will hold its regular annual meeting in Memphis, Tenn., Oct. 25, 1934. Appearing on the program this year are: Dr. L. L. Carpenter, of Limestone College; Professor M. E. Davis, Howard Payne College; Dr. M. O. Patterson, Mississippi College; Dr. B. O. Herring, Baylor University; Dr. Solon B. Cousins, University of Richmond; Dr. J. McKee Adams, Southern Baptist Theological Seminary; Dr. A. E. Tibbs, Baptist Bible Institute; Dr. C. B. Williams, Union University; Dr. John C. Slemp, Baptist Sunday School Board; Dr. H. C. Garwood, Stetson University; and others. The Southern Baptist Education Association will also be meeting in Memphis on October 26 and 27, with a program of its own and thus bringing many other Baptist educators to Memphis. The Baptist Student Union is also meeting in Memphis, October 25-28, thus making the city a center for the gathering of many Baptists on this last week-end in October and promising great things in the shape of information and inspiration.

Dr. J. E. Byrd assisted Pastor Smith in a meeting in Central Church, McComb, last week.

Representatives of the Southern Baptist Convention were in Memphis last week to plan for the meeting of the Convention in that city in May.

First Church, Shreveport, reported to the association total raised for all purposes in the past year \$76,295.26, of which \$36,840.01 went to objects outside the church.

In the year 1932-33 Mississippi College paid off \$17,000 of its indebtedness on current expenses. In the fiscal year 1933-34 \$20,000 of the indebtedness was paid off. It's time to thank the Lord and take courage.

A letter from Dr. J. C. Hardy to Dr. R. B. Gunter brings the information that Mary Jessie Gunter made the highest grade in an intelligence test among over 600 students in Baylor College for Women. She is in the Sophomore class and will specialize in Journalism.

The sympathy of a host of friends goes out to Rev. and Mrs. F. W. Gunn of Lucedale because of the death of their son, Mr. F. W. Gunn, Jr., of Clinton. The funeral service was conducted by Dr. R. B. Gunter and Rev. B. E. Phillips, burial at Prentiss.

Friends and patrons of the State University will approve of Chancellor Hume's notice to the faculty that "academic freedom" has its limitations, and does not permit of the teaching of all manner of nonsense and destructive theories. Along with this we are assured that wholesome discipline will be exercised in the student body.

Dr. A. J. Barton, Wilmington, N. C., says: "The blank pledge forms in the Legion of Decency Campaign will cost 30c per 100, or \$2.50 per 1,000. It will be necessary for persons to accompany their orders with cash remittances since the Social Service Commission has no bookkeeping facilities."

The Watchman Examiner says: "President Roosevelt has built up a staff of writers and publicists about him such as no other President has had, even in war times. Three newspaper men are his secretaries. This staff numbers more than 100 writers and research workers. This publicity group is maintained at a federal cost of more than a million dollars annually. This mammoth publicity service the President employs to win and hold the reading public to his policies. In the first year of its existence the NRA alone handed out to the newspaper men more than 5,000 'write-ups.'

From President J. C. Hardy we learn that the College at Belton, Texas, of which he is president, known for many years as "Baylor College for Women" has changed its name, subject to approval of the Texas Baptist Convention, and will henceforth be known as "Mary Hardin-Baylor College." The change in the name is in appreciation of financial assistance given to the college by Mr. and Mrs. John G. Hardin, who are said to have given more to Christian Education than possibly any other family in the South. We congratulate President Hardy, formerly of Mississippi, and all our Texas Baptist brethren.

Our efficient leader of the Young People in the State W. M. U. was called to Magee a few days ago on account of the sudden death of her father, Dr. L. E. Robinson. In this distress of her's and of the other members of the family, they have the loving sympathy of a large circle of friends. The editor has known for a long time this large family circle and has been impressed with their devotion to each other. Dr. Robinson was a son of Hon. Geo. Robinson, a long time resident of Pelahatchie, and a member of the church which we served for five years. Thirty years ago he was a guest in the home of Mrs. Robinson's father and mother, and has felt a strong attachment to the family. Mrs. Robinson's mother, Mrs. Franklin, is still living. Dr. Robinson had been for many years a member of the church at Magee and had rendered there helpful and unselfish service through the years. Surely the Lord is near his children at a time like this.

Dr. G. H. Crutcher of Tampa, Fla., is assisting Dr. B. Locke Davis and the First Church of Gulfport in a revival meeting. He asks that you join him in prayer.

Recently the Record stated that brother W. A. Flinn had surrendered to the call to preach and had been licensed by his church. We are now informed that the church has not yet taken action in the matter.

The Committee on Order of Business for the next State Convention met in Jackson last Thursday and spent about five hours trying to get the program ready for the meeting in Laurel Nov. 13-15.

A doctor who furnishes the health column for a number of papers had a good article last week on anger as the cause of stomach and heart trouble. He did not give the cure for it. You will find that by taking the matter to the Lord.

"Stories of Hymns We Love" is an attractive volume by Cecelia Margaret Rudin, M.A., and published by Jno. Rudin & Co. of Chicago. Something of interest is told about the author of seventeen of our best known hymns, and something about the writer of the music. These brief biographies explain the origin of the hymns, and help us to sing them with better appreciation and understanding.

Associations meeting next week are: Union at Port Gibson, Oct. 14; Deer Creek at Belzoni, Oct. 16; Jackson County at East Moss Point, Oct. 16; Leflore County at Schlater, Oct. 16; Panola County at Batesville, Oct. 16; Columbus at Mt. Vernon church, Oct. 16-17; Lincoln County at Union Hall church, Oct. 18-19; Wayne County at Mt. Zion church, Oct. 18-19; Riverside at Sledge, Oct. 18-19; Leake County at Freney church, Oct. 19-20; Greene County at Pleasant Hill church, Oct. 19-20; Walthall County at Union church, Oct. 19-20.

Dr. John W. Bradbury becomes Associate Editor with Dr. Curtis Lee Laws, on the staff of the Watchman Examiner, New York. He has been eminently successful in pastorates in Pennsylvania, Chicago and New York, the last being at Wadsworth Avenue Church in New York City. He has won his spurs in the literary field, and is known as a conservative in theology. He served as chaplain and Y. M. C. A. Secretary in France during the war. He is proven worthy and comes to a great task.

The Executive Committee of the Southern Baptist Convention reports total receipts for Southwide objects in September were \$73,427.17. Of this \$43,326.57 came through the cooperative program, the rest designated to special objects. Included were \$12,666.61 from the Hundred Thousand Club for debts on Southwide boards and institutions. Mississippi gave to Southwide objects \$2,035.62 through the cooperative program, and \$1,298.32 in designated gifts.

The Watchman and Examiner makes the offer to any pastor in the Northern Baptist Convention that if he will put the paper in the hands of the officers and Sunday school teachers and 300 other leading families in the church, that if at the end of the year the efficiency and gifts of the church have not greatly increased, a check for all that the subscriptions cost will be returned to the church. He might have said that if the gifts of the church did not increase as much as the subscriptions cost, the price would have been returned.

Pastor J. D. Thompson sends a good list of subscriptions to the Record secured at the Prentiss County Association. He reports that the people were well taken care of by the Thrasher church, "a small body of fine people who love the Lord." The attendance was splendid; the spirit excellent; reports good, attention sustained throughout. Miss Pearl Caldwell from China stirred the hearts of the people with a great missionary message. The outlook for next year is excellent. Officers elected were J. D. Thompson moderator, W. R. Spight clerk, Mrs. J. D. Thompson W. M. U. leader, and Harvin Lauderdale B. T. U. leader.

Thursday

Mrs. Suez".

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Thursday, October 11, 1934

THE BAPTIST RECORD

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THIS AND THAT

By M. E. Dodd

President Southern Baptist Convention

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Mrs. Dodd and I are now sailing "East of Suez". People, people, people everywhere and few to whom we can talk. They are all immortal souls and we know the way of life and yet cannot tell it to them. O, that we had some means of providing a preacher for them all.

—o—

We missed our missionary brother Owens in Haifa, Syria. The pastor of our Nazareth Church was away on the day we passed through there. But we found Miss Elise Clor on the job at our mission in Jerusalem. And what a job she has! And how heroically she is carrying on!

It was Saturday afternoon. We saw a group of happy, rollicking children at play in her yard. Her Saturday (Jewish Sabbath) afternoon Bible Class of Jewish young men and women was in session. There were some twenty odd intelligent, healthy, happy young Hebrews in the class. They were earnestly studying the Acts of the Apostles. Some of them are believers. But the law does not permit young people under twenty-one to change from one religion to another without parental consent and that is difficult to get.

Her beautiful little chapel is a worthy trophy to the W.M.U. Christmas Offering of a year ago. She had a hard time finding preachers to conduct divine services since we have no man missionary there.

An ancient tradition still persists to the effect that Jerusalem is the geological center of the world. However this may be, it is a great racial and religious center. The tides of life from every quarter surge through Jerusalem. The Pagan, the Mohammedan, the Jew, the Christian, all have their holy places here. The black, brown, yellow and white man vie with each other in the narrow streets of this much desired city.

Surely in this seething center of human interest the light of the world should be lifted high and held aloft constantly. And Southern Baptists have one lone woman there to do it.

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I attended Rotary luncheon in Berlin. On my left sat a prominent German banker. He showed much interest in church affairs and was particularly inquisitive about our Baptist World Congress. He wanted to know how so many churches (denominations) could get tax support in America. He was utterly surprised when I told him they are not supported by taxes. And he was utterly amazed when I told him that Southern Baptists raise around forty million dollars a year by voluntary gifts. He would not believe it possible. But when I explained our principles and policies in this matter he exclaimed with enthusiasm: "That is the way it should be; that is right." He was eager to know more of the Baptist way.

Our guide and interpreter in Hamburg had never heard of Baptists. When we got to the Oncken Church he was greatly non-plussed at the baptism. He asked me privately if all Baptist churches have a big "baptismal font", like that. Then he wanted to know why. At the moment I was sitting in the Oncken pulpit. I opened the pulpit Bible at Acts 8:37, Romans 6:4 and Matthew 3:16 and had him read these verses in German. He saw very readily that it was necessary to have a "large baptismal font", if we obey those Scriptures, and did not hesitate to say, "If you are to be a Bible Christian you must do this way—go down into, be buried in and come up out of the water."

Many such incidents are occurring. They convince me as never before that all we Baptists need to do is to go tell, go tell, go tell our message everywhere. It commands itself. It needs no defense. It only needs a chance. "O for a thousand tongues to tell." Let's all use

the one which God has given for that purpose.

—o—

I am hoping and praying day and night for a strong advance on every Southern Baptist battle front during the coming fall and winter. Let all the leaders speak to the children of God in our churches that they go forward.

September 2, 1934.

—BR—

SERIOUS BUSINESS

By William James Robinson, A. M. D. D.

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"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hands. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ephes. 33:7-9).

"In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand! x x x x x "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:1-9). "From that time Jesus began to preach, and to say Repent; for the kingdom of heaven is at hand" (Matt. 4:17). "Marvel not that I said unto thee, ye must be born again" (John 3:6). "For whomsoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10: 13-15). "Enter ye in at the straitgate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at; because strait the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13-14).

I have quoted at length to show that in both the Old and New Testaments one's spiritual welfare is a serious matter; and that the office of prophet or preacher is a doubly serious matter. The divine principle involved in these two groups of quotations is the same. It is that God's will is supreme, and that men are saved only on his terms, and that his ministers are responsible for making the terms of salvation known.

A serious business cannot be successfully carried by frivolous methods. A disinterested, impartial listener could easily believe that much of the purported religious instructions we have in these days is an attempt at comedy. When a soul is deeply stirred, or is in deep distress, it does not express itself humorously. Paul, "I ceased not to warn every one night and day with tears" (Acts 20:31). He took his work seriously. He believed in the exceeding sinfulness of sin and in an eternal hell and Heaven. He regarded salvation as such a serious matter that he said, "I could wish myself accused from Christ for my brethren, by kinsmen according to the flesh" (Rom. 9: 3). He would have gladly perished himself in order to save his people had that been the condition on which they could be saved. This is intense earnestness. No one could accuse Paul of being unduly excited.

In many pulpits today the basic doctrines, truths, facts and hope of Christianity are so seldom stressed that as a general statement one is justified in saying they are never emphasized. A deacon of a very prominent Baptist church recently said regretfully "Our pastor has quit preaching the gospel." Reader, when have you

heard the virgin birth, the deity of Christ, his vicarious death as one substitute, repentance, faith, regeneration, hell, heaven and such like doctrines seriously stressed? So far as my observation goes they are seldom stressed in the pulpit and little heed is given to them in our current religious literature. They are vital to our salvation and to our social order. The preacher that neglects them betrays his hearers, "For if the trumpet give an uncertain sound, who shall prepare himself for battle? (1 Cor. 14: 8). The meaning and implications are clear. A trumpeter is a pretty subordinate official—he takes orders and has no choice but to obey. The minister is a trumpeter for the Lord and has no choice but "To preach the word etc." A most honorable privilege and a most serious responsibility.

Many so-called sermons are public presentations of economic, civic, scientific, humanitarian or social problems without the slightest content of God honoring or soul saving truth in them. The man, calling himself a minister of Jesus Christ standing in a pulpit dedicated to the preaching of Christ and him crucified and risen again and delivering such secular messages is putting Christ to open shame.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 15, 16). The fruit a good minister of Jesus Christ is to bear is to be able to say, "I have shunned to declare unto you all the counsel of God" (Acts 20: 21). He will declare with intensity, as Peter did, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). "Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11). "The blood of Jesus Christ his Son cleanseth us from all sin" (John 1: 7). What a Christ and what message his heralds have to proclaim?

One of the effective methods of modernists is to neglect the basic truth of the gospel and attractively preach other things so as to wean his hearers away from the historic gospel. Any preacher who neglects the basic truths exposes himself to the charge of being untrue to his Lord, and he is, whether he means to be or not. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4: 2). It is of the utmost importance to all concerned that ministers live and preach above suspicion.

Kansas City, Mo.

—BR—

OUT WITH IT.

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The Zion Baptist Association in its 99th annual session passed the following resolution: Resolved that we the delegates to the association put ourselves on record as not only opposing the sale of hard liquor, but also the sale of beer, and that we declare ourselves ready to cooperate with all bodies or individuals who are willing to wage a strenuous campaign for the outlawing of beer in Webster and adjoining counties and to other parts of Mississippi.

S. F. ADAMS, Clerk of Association.

—BR—

The Kemper County Baptist Association met at DeKalb October 5th and 6th. Rains made attendance small but reports were encouraging. Rev. Otho Moseley, the new pastor of DeKalb, was elected moderator, and Rev. E. C. Farr, of Wahalak, clerk. Dr. Campbell of Canton was present the second day and delivered a most interesting address. The next session will be held at Scooba. We are greatly encouraged over the outlook.—C. E. Bass.

Editorials

PRAY FOR ALL IN AUTHORITY

Americans are accustomed to exercise freely their right to criticize civil officers. There is probably good ground for some of the criticism. And criticism may possibly be made in such a way as to help the cause of righteousness and good government. But probably the most of it does little good and some of it may do harm.

Criticism is a privilege, but proper for them is a duty. We may criticize, but we must pray for our officers, or we have been recreant in our duty to them and disobedient to the divine command. It is as much a command in the Word of God to pray for civil officers as it is to pray for the lost. Indeed we have heard some contend that there is no specific command in the Word of God to pray for lost souls. But there can be no question in any body's mind as to the command to pray for those in authority. Read 1 Timothy 2:2, where Paul exhorts that prayer be made "for kings and all that are in authority".

Baptists are particularly negligent of this command in our public prayers. This may be due to the revulsion in feeling against the prescribed prayers which come down from state churches. But we cannot afford to disobey a scriptural command because of any prejudice, nor for any other reason.

Paul gives the reason for this exhortation, that we may lead a quiet and peaceable life in all godliness and honesty. We will be helped in living the christian life if we have good officers, and we can carry on the Lord's work effectively, if the officials of the government are faithful and set the right example. The man in the White House or the man in the Governor's Mansion, or the sheriff's office will have many imitators. There are Baptist deacons in Mississippi today selling beer because the man in the White House sounded the wrong note. Pray for all in authority.

FIGHTING THE DEVIL WITH FIRE

There may be many instances of fighting the devil with fire, and there are some people who seem to believe in this method. But the phrase is supposed to describe a futile and useless method of opposing evil, by employing the same method that the adversary employs. Fire is supposed to be the devil's element. He is understood to be as much at home in it as a fish is in water, or as "brer rabbit" was in the briar patch. Not only you will fail to put him to rout with such weapons, but they react hurtfully on those who use them.

The specific case we have in mind is the method many are now employing to combat communism, and kindred or related theories of government. Ever and anon somebody is reported to be arrested, put in jail or, ridden out of town because he has been advocating "communism" or some other horrible theory of government. It is the same sort of tactics employed 200 years ago in Virginia or Massachusetts to stop Baptist preachers from preaching the gospel. They were put in jail or beaten in public for doing or preaching anything at variance with the tenets of the state church.

In other words there are people who propose to answer arguments with blows. This is *prima facie* evidence that you cannot answer the arguments, when you proceed to silence them with blows or imprisonment or any physical penalties. When Jesus was struck by an officer at his trial, Jesus said, "If I have spoken evil, bear witness of the evil. But if well, why smitest thou me?" You also recall the less mild answer of Paul when the chief priest commanded him while on trial to be struck. Paul said, "God shall smite thee, thou whited wall; and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

This is not written in defense of Communism,

nor to put the preaching of the gospel on a par with teaching of any system of government, true or false. But it is said to discourage the mob spirit in opposing what we believe to be wrong, and to suggest that a thing is not proved to be wrong by attacks of physical violence. If a thing is wrong it can be shown to be wrong by argument and reason. When the gospel of Christ faced a hostile world it did it with testifying, reasoning and persuading. These eventually overcame violence. And it is the only right way.

To use violence against argument is acknowledgement of weakness and fear. Free speech is our inheritance which must be preserved at any cost. Error will sooner demonstrate that it is error, by being given opportunity to talk. The British have a sensible method of allowing any sort of theory to be proclaimed. Hyde Park is an open forum for all, and a safety valve for the nation. No quicker way can be found for an explosion than to try to shut people up, suppression is the mother of revolution.

BR FULL ASSURANCE

We sat by the bedside a few days ago of a sick friend. He has been sick a long time and he feels that there is little probability of his getting better. He has been active and useful in his profession for many years, and a Christian during most or all of these years. He has recently had much time to think. His mind has run back over the past, and it has turned inquiringly to the future.

When we had talked for some time and had prayed together, and I was on the point of going, he said I want to ask you something about the future. He wanted to know what the Bible has for the man who looks toward eternity; what about these bodies; what about our souls. What does the Lord say to us that can give assurance?

I was glad to go over it with him, for his sake and my own. Nay everyone of us must face the realities and actualities of a future which cannot be known now to us personally, except it be given through the lips of somebody who knows, one who knows from actual test of the things through which we too must pass. It was a heart searching moment, when the two of us felt we must be honest with each other now. I was glad to look again at the foundations of my own faith; glad to find fellowship with him in turning to the testimony of One who knows, One who went through it all.

There are two times at least when the word assurance is used which brings solid comfort to our souls. One is where Paul speaks (Col. 2: 2) of "full assurance of understanding." The other is found in Heb. 6:11, "full assurance of hope." They are both necessary and they go together. If there is full assurance of understanding, there will be full assurance of hope.

There are times, or will be times, when we want to know. We want all questions and doubts removed. We are travelers to another land, to which all must go, but from which none come back to tell us what is there. Did we say "None"? There is One, who said truly: "Fear not: I am the First and the Last, and the Living One; and I was dead, and behold I am alive forevermore, and I have the keys of death and of Hades."

There may be many things which inspire hope of another life. There is only one assurance of it. That is the resurrection of Jesus Christ from the dead. He died and rose again that he might be Lord of both the living and the dead. All live unto Him. He partook of our flesh and blood that "through death he might bring to nought him that had the power of death, that is the devil, and might deliver all them who through fear of death were all their life-time subject to bondage."

Jesus based his claim to the right to be called the Son of God on this one thing, his resurrection from the dead. To those who sought a sign he said "No sign shall be given you ex-

cept the sign of Jonah, for as Jonah was three days and nights in the belly of the whale, so shall the Son of Man be three days and nights in the heart of the earth." And Paul says He was "declared to be the Son of God by the resurrection from the dead."

Jesus demonstrated that there is another world, that there is a life to come. He demonstrated also his power over death. He has the keys of death and of Hades. His resurrection confirmed the truth of all his claims and of all he taught. Paul says he is the first fruits of them that sleep. In Christ shall all be made alive. We can now sit confidently at his feet and accept his words at full value when he says, "In my Father's house are many mansions, if it were not so I would have told you." We can act upon his promise to prepare a place for us with as much assurance and more than when we accept an invitation for a business or social engagement with a friend.

We can say with Paul, "I know Him whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." We can also "be steadfast unmovable, always abounding in the work of the Lord, for that we know our labor is not in vain in the Lord."

BR LIBERTY FOR WHOM?

There is room and there is need for a re-study of the whole subject of liberty. Several books could be written about freedom, provided always they are the result of honest study. All of us believe in liberty for ourselves, but we are not so sure of its being a good thing for other folks. If you take a notion to write a book on this subject, put me down as a subscriber to the first edition. But allow me to suggest a few chapter heads for your book. You might talk about the necessity of liberty to the development of personality, the limitations of liberty, the perils of liberty, religious liberty, false and true liberty, etc., etc. You might send the first chapter of your book for publication in the Record, as a sort of trial balloon in your literary airflight.

The thing that interests us right now is the question whether or not we actually believe in the thing. Do you believe that all men are of right born free, or that they ought to be, and that liberty is the birthright of every person born into the world? Do we Americans believe in the statement of our own Declaration of Independence that all men have the unalienable right to life, liberty and the pursuit of happiness? Or do we accept liberty as a "principle" and then proceed to negative it by our personal interests.

Two prominent Americans have lately discussed the question of liberty before a nationwide public, in print and by radio. Each avows himself an advocate of liberty. Each virtually charges the other with endangering liberty by his theories or policies of government. Each is doubtless sincere, but how can both be right. One, when he speaks of liberty, has a certain class in mind. The other, when he speaks, has another and different class in mind. Are these two attitudes reconcileable? Can we have freedom at both ends of our social system, or in both classes of our industrial organization? Or is what is food to one poison to the other? Does liberty for one constitute slavery for the other? Surely there ought to be some way of working out the problem of liberty on the basis of righteousness. Is liberty simply an impossible ideal? Is it just a phantom which we chase but never grasp?

We have one suggestion to make, and those who work at this problem had just as well begin here: Liberty is only possible when it is based on righteousness. Not only is it true that liberty is possible alone to those who seek to do right. But this also is true, that the man who purposed to do right will find ample exercise for liberty, or ample liberty to exercise his rights. Only the

man who under res do right. If we a must have must love loose on upon pig words in reality as to proclaim the land, "He sent Paul say there is wherewithal probably And they Liberty directed

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man who desires to do wrong should be put under restraint. And the man who is seeking to do right will feel no restraint upon his freedom.

If we are to have liberty in full measure, we must have righteousness. To get freedom, we must love righteousness. You can't turn a tiger loose on your streets. But no restraint is put upon pigeons. Liberty and freedom are great words in the Bible. They represent a great reality as well as a great ideal. The Levites were to proclaim periodically liberty throughout all the land, Lev. 25:10. Of the Messiah it was said, "He sent me to proclaim liberty to the captive." Paul says, "Where the Spirit of the Lord is there is liberty." And "Stand fast in the liberty wherewith Christ hath set you free." There are probably only two words greater than liberty. And they are the words righteousness and love. Liberty must be based on righteousness and directed by love.

When men want to do right, there will be no complaint of lack of liberty. To make men righteous is our first task, and the other question of liberty is solved. No one will seek to enslave another, to hinder him in the full exercise of his rights, the full attainment of his possibilities, the full realization of his powers, the full enjoyment of his freedom. Surely here is our need today. The rich will not oppress the poor, the privileged will not take advantage of the underprivileged, the white man will not deprive the negro of his opportunity for the fullest development, when we get right on the inside. Our freedom will not mean somebody else is deprived of the chance to reach the limit of his capacity, but that he will have our help in reaching it.

BR

It is said that within the past 15 years the number of boys and girls in high schools in Mississippi has increased 500 per cent.

It is said that the steamer Morro Castle which burned a few weeks ago is known to have carried munitions labeled as "sporting goods." Steamships have judgment days too.

We started for the Scott County Association on Tuesday morning, but were turned back by the blinding rain. Sorry not to be with you, brethren.

The Preachers' Conference of the Central section of the State meets in Jackson, at First Church, Oct. 15, at 10 A. M. The morning will be spent in roundtable discussion of the Every Member Canvass, and What An Association Can Do Between Annual Sessions. In the afternoon Dr. W. W. Hamilton will bring a message to the preachers, and Dr. M. O. Patterson will have charge of the Bible Study Hour.

From the Lexington Advertiser we learn that Dr. J. G. Chastain, long-time missionary, has been called by the Lexington church as Associate Pastor with his son, Dr. F. J. Chastain. The senior Chastain has endeared himself to the people of Lexington by his voluntary service to the sick and otherwise ministering to old and young in the community. "The righteous shall flourish like the palm tree. . . They shall still bring forth fruit in old age."

The Sunday School Board is rapidly completing the new series of books in the Teachers Training Course. Before us now, beside the one previously mentioned are Outlines of Bible History, by Dr. P. E. Burroughs; The Book We Teach, by Dr. J. B. Weatherspoon; From Joshua to David, by Dr. Jno. L. Hill; and From Bethlehem to Olivet, by Dr. Hight C. Moore. Teachers are to be congratulated on having these aids to Bible study, and all others who want to familiarize themselves with the Bible will find them exceedingly helpful. They are prepared by men thoroughly competent and trustworthy. They are brief statements of facts which are the results of many years of earnest study. We have read enough of them to see that the style is pleasing and impressive. The cloth bound volumes sell for 60c each and the paper bound for 40c each. They can be had from your Baptist Book Store.

Dr. C. W. Duke has been pastor of First Church, Tampa, for 30 years. The church is 75 years old. There are now 24 Baptist churches in the city.

It is said that sixteen Baptist churches in one association in Tennessee will be closed when Norris Dam is completed and the water turned in.

October is State Mission Month throughout the Southern Baptist Convention. Don't be left out of the list of those who are helping to evangelize Mississippi.

The Committee on Order of Business for the State Baptist Convention has prepared the program and its publication waits only for the consent of those who have been asked to take part on it.

Methodists this year are celebrating the one hundred and fiftieth year of their history in America. The number of people in heaven has been greatly enlarged by the work of the Methodists.

We welcome Dr. Geo. H. Crutcher to Mississippi for a two weeks' meeting at Gulfport. He was formerly Mission Secretary in Louisiana, and professor of Evangelism in the Baptist Bible Institute. He is now pastor of Riverside Church in Tampa, Fla., and manager of the Florida Baptist Convention Prohibition Committee.

The perfectly serious proposal of the mayor of New York City to organize, by indirection, in order to avoid conflict with the laws of the State, a twenty million dollar lottery to finance the relief work of that city during the winter, is the most shameful and shameless gesture made in this land within the past half century.

It smells to heaven. The Presbyterian of the South reminds us of the fight that was made about fifty years ago to prevent the establishment of a lottery in the city of New Orleans. Older people will recall that there was such a lottery there for years, sponsored by two Confederate Generals, Beauregard and Early. Such sweeping condemnation followed as put the whole business out of commission. One of the chief opponents of the lottery was the esteemed and honored Benjamin M. Palmer, pastor of the First Presbyterian church of New Orleans. He led this fight as a Christian citizen, sought no quarter from the enemy on the ground of his ministerial calling or his denominational connections, and his influence in driving this monstrous evil from that city can scarcely be overestimated. Mayor LaGuardia's proposal is unworthy of him, is a disgrace to the great city over which he presides, an offense to law-abiding people all over the land, and is morally rotten and malodorous. LaGuardia by the way, is a nominal Protestant.—Religious Herald.

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The Daily Reporter of Independence, Kansas, requires anybody arrested for drunken driving, to sign a pledge to leave liquor alone hereafter as a condition of not having his name and offense published. More than 100 have signed the pledge and only three so far are said to have violated it. The penalty for the second offense is to have both cases published in full, by consent of the offender.

An enlightening article appeared recently in the daily papers on the Spanish situation, written by H. R. Knickerbocker from Rome. It probably could not have been written from Spain because of the censorship on news. It explains the inwardness of the present uprising against the government, making it clear that it is not a communistic insurrection which many have tried to make it out. But it is a genuine effort to preserve liberal republican institutions and ideals. This revolt is at heart a resistant to the efforts of the Catholic church to dominate the present Republic of Spain. The Catholic church has never been willing to surrender its control of the state, and they have been trained in diplomacy for centuries. The Roman church stands for the rich and privileged, and the poor are doomed to perpetual poverty and ignorance.



HON. HENRY A. WALLACE
Secretary of the Department of Agriculture
Washington, D. C.

Mr. Wallace will be the main guest speaker at the concluding session, on Sunday afternoon, October 28, of the Third All-Southern Baptist Student Conference to be held at Memphis, Tennessee, October 25-28, 1934. His subject: "Christianity and the Future American Citizenship."

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CONVENTION BOARD DEPARTMENT

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(Continued from page 1)

Additional Contributions To The Campaign
Rev. and Mrs. J. H. Newton, Columbus,
Route No. 2 \$ 5.00
Laurel 2nd Church, Jones Co. 19.00
Tyro Church, Tate Co. 56.00
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Brother J. Alven Russell was licensed to preach by Palestine church, Hinds County, Sept. 2.

JOCHEBED—A MIGHTY MOTHER

By E. K. Cox

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To have a great mother is the first stepping stone to greatness in life. God's first contribution to the greatness of Moses was Jochebed. It was no easy matter for a woman to make herself felt in the days when Jochebed lived, but human nature has not changed in all these millenniums. Whenever a woman is smarter and stronger than her husband, he will be the second lieutenant in the family, whether they lived in 1600 B. C. or 1934 A. D.

Jochebed was born and lived a slave, it is doubtful if she ever drew a single breath of freedom. Yet this poor bond woman left her impress upon all time. The Bible says little about her husband, possibly because there was little to be said. Jochebed comes into history because of her boy, who was one of the men who made history. We know nothing of the early life of this remarkable woman. She was born a slave of slave parents, and all her kinsfolk were slaves. Slavery in that time did not necessarily mean inferiority of blood or character, the fortunes of war often made the rulers of one generation, the serfs of the next. This woman was of the line of Abraham and like her notable ancestress Rebecca was one to be reckoned with. Her famous son was born just when Pharaoh had determined to stop the rapid increase of the Hebrews by destroying all the new-born male children.

It was a foolish move on the part of the monarch for he thus challenged the biggest thing in humanity, the mighty dynamic of mother love. Jochebed determined that her baby should not die, and for three months kept him hidden in the home. Now when this healthy growing youngster could no longer be concealed she called all her ingenuity into play to save his life. It was Pharaoh against Jochebed, all the power of Egypt against one poor slave mother. It did not look like a fair contest; the mightiest ruler of earth had said that her babe must die, and Jochebed had vowed that he should live. How carefully she hid him through those long and dreadful days; and at last the time came when he could no longer be hidden. How she must have lain with her little one hugged to her bosom in the darkness dreading the coming of some Egyptian officer who would hurl him into the Nile. Something must be done, the inquisitors became more stringent in enforcing the law and more thorough in their search. How she shuddered as he cried when the cruel spies were passing by. Necessity was upon her, some one might have said it is impossible to do more, but Jochebed was one of those who achieve the impossible.

How she dreamed, planned and prayed! A thousand schemes were made and thrown away. At last, a desperate expedient was born of the love and desperation of that heroic soul. Jochebed knew the superstitions of the Egyptians about the mighty Nile, so different from all other rivers in the world, and on that she based her plans. She resolved to risk the crocodiles of the great river rather than the cruelty of Pharaoh. The ruler of Egypt had conquered mighty nations but he had never met a mother like Jochebed. Her brave heart and keen brain planned that her boy should live, and her plans were made with wisdom born of a mighty faith and an unconquerable love. She made a little ark of the bullrushes that grew by the water, and made it water-proof with pitch. What a freight that little bark was destined to bear! Can you imagine the scene as she went down to the river in the early morning before it was light bearing in her arms the treasured babe, while little Miriam trudged along with that tiny vessel which would carry a cargo fated to change the tale of all history. The spot chosen was near the favorite bathing place of wealthy Egyptian women, and Jochebed knew that the childless daughter of Pharaoh came there to wash in the holy waters. Some one might say that this

was only an accident, but we may be sure that a mother like Jochebed knew where her baby was going, and why he was going to that particular spot.

With a last kiss, an earnest prayer, and a smothered sob, she laid him down, tucked about him the plain covers which poverty had provided and turned away. How long it seemed till the light came, how the mother heart ached, and hopes rose and fell. Miriam with the usual privilege of an older sister waited near by. How the hearts of mother and sister throbbed almost to bursting in their bosoms as they saw the richly dressed company coming down to the water. As the Egyptian ladies sported in the warm tide, they heard out in the reeds a tiny cry. "What is that? Sounds like a baby." Again they heard it, and some one spied the little ship with its unusual freight. A swimmer went out and brought it in: "Look a baby! How came a baby here?" "Ah," said one of the attendants, "A Hebrew baby". The princess knew what had happened: Some Israelite mother despairing of keeping her child had resolved to trust the river and its saurians rather than the heartless king. As they turned the simple covers from the little face a pitiful wail of hunger went up, and the baby lips puckered in the only language he knew, the oldest and most universal in the world. The heart of the childless woman beat a little quicker, what would she not give for a baby like this? Look at those rounded cheeks! Those lips like tiny rosebuds; that ear curled like a sea shell; and those wonderful dark eyes! Again that heart clinging baby cry and her decision was made. This baby should live, she would keep him, and tell Pharaoh that he was the gift of the sacred river and that would make him safe. The first round of the battle between Pharaoh and Jochebed was over and the referee marked it down for the poor slave mother. Her baby was safe, and Pharaoh will never know how badly he was beaten.

Tenderly the little fellow was borne along, and presently a small ragged Hebrew girl bowed before them; how diplomatic she was: "The great lady has taken the babe from the river but will she not need a nurse to care for him? She tells her that she knows a woman of her people who has lost a baby about that age, and she would make a wonderful nurse. Shrewd little Miriam! Or had Jochebed already thought of that as she planned the struggle with Pharaoh? Hurrah for Jochebed! She has saved her boy and now Pharaoh is going to pay her for doing what she would have given her life to do. Another round is over and all the judges give the slave mother the decision. Was there ever such a battle? Were ever such odds overcome? The son of Jochebed lived and the king who had doomed him to death paid his mother for his rearing. There were wise men in Egypt in those days, right learned and clever were the priests of her temples, sage in lore were the counselors of the monarch of the double crown, but I make bold to say that the wisest head and bravest heart in all that wondrous land was that of this loyal, slave mother, who outwitted them all, saved her babe, and won so completely that he was trained and schooled in all the wisdom of that land of scholars and thinkers. Providence? yes, but none the less a triumph for the mother who planned and worked while she prayed and trusted.

So during the days of early childhood, Moses was borne in his mother's arms, and while the lords of Egypt reveled and the people of Jochebed toiled to build the treasure houses of the tyrant, she fought and won the final battle of this memorable struggle. Jochebed was the child of the covenants, her faith was in the unseen Jehovah of her fathers. All about her was the revolting idolatry of Egypt, and she knew that its philosophy and religion were going to seek the mind and heart of her son. Again she waged battle, this time for the soul of the boy of her love. With a vision that looked

beyond the fleeting present she poured into his plastic soul the story of their race, of the God of Abraham and the legends of the promises. Much as she loved the unconscious babe and struggled with unreckonable odds for his life, it was with a deeper love and a wiser planning that she set herself to keep him for the God of Israel. The fact that her son might have sat upon the throne of empire and worn the double crown of the upper and lower Nile were as nothing to the oracles of her God and the faith of her fathers. Truly it might have been said of her before it was of Moses, she "endured as seeing Him that was invisible". The battle was on again, Jochebed versus Egypt; now it was a bigger fight against greater odds, but her faith did not falter and her heart did not fail. On one side were mighty schools, mitered priests, all the glamor of wealth and all the trappings of royalty; on the other a poor slave mother, with her humble home, her poverty, her mother love, and her faith in the God of her fathers. But the odds were not so great for Jochebed had enlisted the unseen power of Jehovah. In the darkness her faith had leaped the barriers of serfdom and through the intervening years caught a glimpse of the coming glory. She was in line with the eternal plans. That humble slave mother on her knees pleading the promises made to her fathers was mightier than all the legions who marched at the feet of Pharaoh. Jochebed pouring into the heart of her boy the faith that made Abraham a wanderer and Jacob an exile, was a more potent force than all the proud priests in the halls of Memphis or the temples of Karnak. There was no conquering a faith and love like hers. "Pharaoh, you shall not kill my boy,—Egypt you shall not have the soul of my son"; that was Jochebed's declaration of war, and right valiantly she kept her word.

The world may not know it, but back of the life and work of every great man is a mother. There is no earthly love like that of a mother, it enfolds the babe ere consciousness has dawned, it guards the days of childhood and following youth into the world shields it with prayers and hallows it with sacred memories. The world may reject and disgrace her boy, it may disown and even destroy him, but mother love will find him in the gutter, and gather the soiled and unkept form to her bosom, and whisper words of faith and hope. He may wear the disgrace of the condemned felon, but mother love will stand with bleeding soul beneath the shadow of the gibbet, take the lifeless form when men are done with it, bedew it with her tears and sob out her life over the forsaken grave.

"If I were hung on the highest hill,
Mother o' mine, O mother o' mine.
I know whose love would follow me still,
Mother o' mine, O mother o' mine.

If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine.
I know whose tears would come down to me,
Mother o' mine, O mother o' mine.

Moses was ready when the time came for a choice which would alter the currents of the ages. His sublime decision has been glorified in human and divine records; but where did he get the knowledge of the true God and the fear of Jehovah, that made him spurn a crown and cast his lot with the serfdom of Israel? Who told him about the "recompense of reward", that would follow the "reproach" he suffered? May we not believe that during those fateful years that devoted mother poured into his opening mind the story of Abraham and the covenants of Jehovah? What vision that mother had! thrones could not dazzle her, crowns and pallas could not dim her sense of holy values. Her religion was not for sale though the world offered the highest price in the purse of its power. She dreamed of something better for the child that she had reared than to reign over the valley of the Nile, and wear the diadem of earth's proudest throne. What a mother! A woman who could

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Thursday, October 11, 1934

THE BAPTIST RECORD

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see all the way beyond the glamour of crowns and powers and build for the cause of God. God needed a man, the baby must be before the man, and the mother before the babe. The ark among the bulrushes must come before the ark of gold in the wilderness, and the foiling of the Pharaoh of the oppression must precede the humbling of the Pharaoh of the Exodus. Before Moses could appreciate the burning bush, he must learn amid the shadows of the immutable Jehovah and the wonder of the covenants. Ere he could stand upon the cloud robed mount and take from the hand of God the laws for the ages, he must learn from that mighty mother of the One who called Abraham in Ur and met with Jacob at Bethel. Yes, I repeat it was Pharaoh against Jochebed, Osiris versus Jehovah, the priests of a thousand gilded shrines against the prayers of one lonely mother. The battle was won about that cradle and on the knees of Jochebed. Jochebed won, won by faith and prayer and the power of her mother love. When Moses turned from the treasures of Egypt and cast his lot with his enslaved people it was a greater victory than when Alexander conquered at Arbela or the Roman put his foot on the neck of the world. Hats off to this slave mother! Egypt could not rob her of the son of her love; all the stately and templed idolatry of the land of Mizraim could not take away his faith in her God which he learned from her in the Shadows of bondage. Moses is the monument of Jochebed. The plagues of Egypt, the greatness of Israel, the divided sea, and the laws which have made civilizations, are in part trophies of her faith and love. God used her, it is true, but only such a woman could be used in such an hour. Pharaoh could enslave the nation, but he could not conquer the soul and brain of that Hebrew mother, who thwarted his laws, outwitted his spies, brought his wealth to feed and train her child, while she kept his mighty brain and dauntless soul for Israel and the world.

—BR—

GONE TO SCHOOL

—o—

The baby has gone to school; ah me!

What will the mother do,

With never a call to button or pin,

Or tie a little shoe?

How can she keep herself busy all day,

With the little hindering thing away?

Another basket to fill with lunch,

Another goodby to say,

And the mother stands at the door to see

Her baby march away;

And turns with a sigh that is half relief,

And half a something akin to grief.

She thinks of a possible future morn,

When the children, one by one,

Will go from their home out into the world,

To battle with life alone,

And not even the baby left to cheer

The desolate home of that future year.

She picks up garments here and there,

Thrown down in careless haste;

And tries to think how it would seem,

If nothing were displaced:

If the house were always as still as this,

How could she bear the loneliness?

—Anonymous.

—BR—

At a recent banquet given by the Drew Baptist Church for the newly elected teachers and officers of the Sunday school, fifty out of fifty-four workers were present. A great deal of time has been given to the perfection of the Sunday school set-up and this demonstration of interest on the part of those concerned was gratifying and encouraging. Our pastor, J. H. Kyzar, is making a careful study of the facts revealed in a recent religious census and finds a challenging task for every department of the church. Following the guidance of the Master, we hope to go forward in a great way and accomplish much in His name.—F. C. Barnes.

ALL-SOUTHERN BAPTIST STUDENT
CONFERENCE
Frank H. Leavell
—o—



DR. T. G. DUNNING

London, England

Speaker, All-Southern Baptist Student Conference, Memphis, Oct. 25-28, 1934.

—o—

Miss Lucy Carleton Wilds, a student at Blue Mountain College, is the President of the Mississippi State Baptist Student Union. She will be leader of the delegation of 250 Baptist students at Memphis, October 25-28. The occasion is the Third Quadrennial All-Southern Baptist Student Conference. It is confidently expected that 2,500 students will attend. They will come from all states—Maryland to Arizona—250 being the quota for Mississippi.

It will be remembered that the last of these meetings was in Atlanta in 1930, where there was an attendance of 1,985. The first was in Birmingham in 1926, with an attendance of 1,460. For the Memphis meeting each state is thoroughly organized and the B. S. U. forces in each state are working to realize its respective quota.

Memphis is Hospitable

The invitation from Memphis came jointly from the Baptist Minister's Conference and the Chamber of Commerce. Each body has been most cordial in fullest cooperation. The hotels have joined in a remarkably low rate of \$1.25 per day, four persons in a room. The Baptists are affording all else that is necessary to make a visiting delegation happy while in their city. The meetings will be held in the City Auditorium. It was obvious in Atlanta in 1930 that no church auditorium would again be adequate.

The first session will open at 7:00 Thursday night. The last one will be Sunday afternoon.

Personnel of Program

For this gathering we are to have as our guest from across the Atlantic, Dr. T. G. Dunning of London. Doctor Dunning is pre-eminently positioned and qualified to bring an international message of Christian fellowship and inspiration. He is the leader of the Young People's work of the Baptist Union of Great Britain and Ireland. He is Chairman of the Youth Committee of the Baptist World Alliance. He is a member of the Executive Committee of the Baptist World Alliance. He is an M.A. and a Ph.D. graduate of Oxford. He is an author, lecturer, and international leader of Baptist youth. We wait to welcome him to our country. He will speak in a dozen cities while in America, beginning in New York and closing in Toronto.

For the closing address on Sunday afternoon, it being a mass meeting to which the people of Memphis are invited, we shall have as our principal speaker Mr. Henry A. Wallace, Secretary of the Department of Agriculture at Washington. Mr. Wallace will speak to the college generation on the principles of Christianity needed in the citizenship of America.

Mr. S. D. Gordon, known the world around for his "Quiet Talk" books and addresses, will open each day's program with a devotional address. Mr. Gordon has proved himself a helpful friend to the Baptist students in B. S. U. gatherings.

Dr. George W. Truett will be the closing speaker on Friday night. His address on the Master's Minority Movement will analyze the conquest for spiritual power.

Among the others on the roster of speakers are many students themselves from the eighteen states and the following adults: Dr. W. F. Powell, Nashville; Dr. C. E. Maddry, Richmond; Dr. Ellis A. Fuller, Atlanta; Dr. George W. Leavell, Wuchow, China; Dr. Herbert Gezork, Berlin, Germany; Dr. John L. Hill, Nashville; Prof. Chester Swor, Mississippi College; Dr. J. B. Lawrence, Atlanta; Mr. Charles A. Wells, New York; Mrs. Jessie Burrall Eubanks, Cincinnati; Dr. J. Clyde Turner, Greensboro, N. C.; Dr. Frank Tripp, St. Joseph; Hon. Pat Neff, Waco; Mrs. J. M. Dawson, Waco; Dr. I. J. Van Ness, Nashville; Dr. R. C. Campbell, Lubbock, Texas; Pres. D. M. Nelson, Mississippi College; Miss Sibyl Brame and Mr. William Hall Preston, Nashville. The music will be directed by Prof. I. E. Reynolds of the Southwestern Seminary, Texas.

Display and Special Rooms

The entire corridor space of the City Auditorium has been offered (free) to the Baptist schools and the Baptist Boards of the South. This display promises to be educational as well as attractive.

Each state delegation will be assigned to a room in the auditorium which will be its headquarters. Each delegation is expected to meet each morning before the opening session for group prayer. The Master's Minority groups will meet daily.

Each afternoon there will be fifteen simultaneous conferences on student problems, current world issues, international relations, race relations, missions, moving pictures of B. S. U. activities and the Baptist World Alliance Congress in Berlin, and two attractive dramatizations of B. S. U. in action.

On Saturday afternoon each state delegation will meet separately for election of state officers and other business.

Special rates have been granted on the railroads, outside of the Southeastern territory, on the Certificate Plan—one and one-third fare for round-trip. Within the Southeastern territory no certificate is necessary. The rates will be one and one-half cents per mile on day coaches and two cents per mile on Pullmans.

All Invited—Registration

All who are interested are invited to attend all sessions. A registration fee of \$2.00 helps pay for the expenses of the Conference. All who live outside of Memphis are expected to register and be admitted by badge. There will be no admittance fee for the mass meeting on Sunday afternoon. Each state has been given a minimum quota for attendance. There is no maximum quota. Faculty members, administrative officers, Baptist pastors, and parents of students will be especially welcomed.

This meeting promises to be the largest student religious meeting in America this year. It will be the only such meeting for this generation of Baptist students. Therefore, it will be "The Opportunity of a Student Generation."

—BR—

Rev. Merrill D. Moore has resigned the care of First Church, Selma, Ala., to accept the call of First Church, Newport, Tenn. He has served at Selma for seven years, going there from the Seminary. Many expressions of regret are heard at his leaving, we learn from the Selma Times Journal, which speaks in high praise of his work in that Alabama city. His church has grown in a healthy way and he has been active in all the life of the community. He is secretary of the Board of Trustees of Judson College and vice-president of the Alabama Baptist State Sunday School Association.

Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Prayer Calendar

12—FRIDAY

For Rev. and Mrs. Victor Koon, evangelistic work, Chengchow, China.

My lovingkindness shall not depart from thee.—Isa. 54:10.

13—SATURDAY

For Miss Earl Hester, educational and evangelistic work, Bucharest, Roumania.

That the name of our Lord Jesus may be glorified in you.—II Thess. 1:12.

14—SUNDAY

Pray that the call of neglected fields in Nigeria may be answered by Southern Baptists.

None of us liveth to himself.—Rom. 14:7.

15—MONDAY

Pray for annual meeting, Oct. 16-19, of Maryland Baptists at Seventh Baptist Church, Baltimore, and of New Mexico Baptists at Roswell, Oct. 15-19.

Mine eyes are ever toward Jehovah.—Psa. 25:15.

16—TUESDAY

For Dr. and Mrs. Mansfield Bailey, medical and evangelistic work, Kwei-Lin, China.

Unto Thee, O my strength, will I sing praises.—Psa. 59:17.

17—WEDNESDAY

For annual sessions of W. M. U. of Kentucky, at Porter Memorial Church, Lexington, Oct. 17-18.

Through God we shall do valiantly.—Psa. 60:12.

18—THURSDAY

For W. M. U. of South China.

Trust in Him at all times.—Psa. 62:8.

—o—

Death cast its shadow upon our official family last Tuesday when Miss Edwina Robinson's father was suddenly called home. We know her many friends will want to extend their love and sympathy to her, the two brothers and her devoted mother. We do not question the wisdom of our heavenly Father in taking this loved one, we only ask for His sustaining grace to keep them day by day.

Edwina, may our Father's love fill the vacancy in your heart and take away the loneliness felt by the going of your earthly father, is our prayer.

Fannie Traylor.

—o—

You have already had a letter about our day of instruction in each district, just for the Superintendents and Young People's Leaders. We are expecting and depending on you to be right there. The day can mean so much to our work in Mississippi for 1935 for our W. M. U. Be there is possible.

Place Date

Dist. 1—Jackson First Church, Oct. 22.
Dist. 2—Cleveland, Oct. 23.
Dist. 3—Sardis, Oct. 24.
Dist. 4—Tupelo, Oct. 15.
Dist. 5—Ackerman, Oct. 16.
Dist. 6—Newton, Oct. 17.
Dist. 7—New Augusta, Oct. 18.
Dist. 8—McComb First, Oct. 19.

Each meeting will begin at 9:30 and the hostess church will furnish lunch.

If it is more convenient for you to attend the one in the district near you on account of the distance, roads, etc., attend this instead of your own district since the same plans will be given at both. Mrs. Rice and Miss Robinson are expecting you.

A DIALOGUE CONCERNING BAPTIST HUNDRED THOUSAND CLUB

I appreciate being asked to tell what W. M. S. has done toward presenting the Baptist Hundred Thousand Club to our members. At one of our regular program meetings, which was held on a Wednesday night and called "Family night," we had over three hundred present. At this meeting we presented a dialogue which very forcibly set forth the condition of our boards and other Southwide causes and made quite an appeal.

On the stage a lady, known as Mrs. Average Church Member, was looking out in the audience, as if she saw someone very unusual approaching. Presently, the object came into the view of all and it was a badly bent old man in shabby clothes and with about seven or eight heavy bundles attached to him—each bundle having on the outside in plain figures the amount of indebtedness on that particular agency. Across the old man's back was written Southern Baptist Convention.

The two characters then engaged in a dialogue which pointed out very plainly to all listening, why we need to join this worthwhile endeavor and help pay our debts. After the program an excellent opportunity was afforded to pass out the pledge cards and envelopes of the Baptist Hundred Thousand Club to enlist new members.

Anyone desiring this dialogue, including figures on our indebtedness may obtain same by writing Louisiana W. M. U. Headquarters, 1220 Washington Avenue, in New Orleans.—Mrs. H. Mahon, Crawford, La.

—o—

Friends will regret to learn of the death of Miss Nannie Cybert, Sherman, Miss., one of our local leaders and a former district officer.

—o—

466 Rue Lafayette, Shanghai,
August 18, 1934.

Some of you in recent letters have asked me where I was spending the summer and how, so perhaps you would like for me to tell you something about the summer months in Shanghai.

Before school closed on June 30 the thermometer was every day in the afternoon registering more than 100, and it continued to do so for sometime, then cooled down to a daily maximum of 95 and 95 plus. But, in spite of the heat, Shanghai has been unusually free from sickness and I have never felt better in my life, have been able to sleep well and eat normally all the time.

Miss Kelly had a hard time all last summer and fall, and early winter, so we all thought that she should go away out of the heat this summer. When she left for Kuling, July 16, I took over the housekeeping for Mr. and Mrs. T. C. Britton, who now occupy our third floor, Miss Rose Marlowe and myself. As I am an "out-of-the-business" housekeeper (that's the Chinese for inexperienced) it is perhaps rather harder for me to look after things properly than it is for Miss Kelly, but we have all survived thus far, and none of us looks to be in a starving condition.

I both like and dislike the two-month summer vacation. I like it, for it is the only time I have to catch up with the many things I can never find to do during the school term, and also to make a little very necessary preparation for the fall's work. I dislike it, for it is the only time I ever really get homesick—I always long to

be with my loved ones more than at any other time.

Of course, our church, Sunday school, B. Y. P. U., and Sunday afternoon evangelistic work doesn't stop in the summer. The young men in my Sunday school class and the B. Y. P. U. have kept up a very fine attendance this summer, and two more of them have decided for Christ and joined the church. This group of young men are an ever-increasing source of real joy to me. One Sunday recently we had the splendid record of every member present being a Christian. We have set as our aim to bring in, one by one, non-Christian friends and then win them to Christ. I believe the boys love Dan. 12:3 better than any other Bible verse.

The Fah Hwo afternoon service has been more poorly attended this summer than in a long time, no doubt partly, at least, because of the heat. But work of that sort has its times of encouragement and times of discouragement, more, perhaps, than any other kind of work. We are not discouraged for we know that interest will return.

The fourth Sunday in July we had in our church a baptism of much more than usual interest when five brothers, all fine, manly boys from 10 or 12 to 19 or 20 years of age were received into our church at one time. It would have rejoiced your hearts to see the impressive sight. The mother and a servant woman had been baptized a month before. Now it is really a Christian home letting its light shine all around it.

My B. Y. P. U. boys had a club or study class on Saturday evenings last year. We practiced songs, studied the Bible or some devotional book, and talked English for about two hours each Saturday night. They want the class again this fall, and, as I have found it very hard to get a suitable book, I decided to work out my own Bible course of Old Testament characters. I have written and typed twenty lessons this summer. Although this has been real work, still it has, at the same time, been real recreation for me, for there is nothing I enjoy more than to study my Bible and I do love the wonderful characters of the Old Testament.

The young women of our church in the second circle of the W. M. S. decided to vary their programs during July and August. For July we had an out-of-doors meeting followed by a supper. Each member brought one or more kinds of her favorite dishes, or what she could best prepare, or something peculiar to her native town. We had a social meeting after supper and sat around, in the yard until nearly eight o'clock. Everybody seemed to have a good time, and one woman who had never been interested was heard to count the time till the next meeting. In August we met at my home and I served a salad and ice course after the meeting. This was also followed by a social meeting. In this way we have kept up a good attendance during the months when it usually falls off greatly.

Pearle B. Johnson.

(Continued next week)

—BR—

O. W. Yates, formerly of Bethel College, Kentucky, becomes head of the Bible Department at Ouachita College in Arkansas.

Nov. 4 is Home Coming Day at Lexington Baptist Church. All former pastors are invited. Services in charge of Pastor F. J. Chastain and his father and Associate J. G. Chastain.

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Yalobusha Board Meeting

The Executive Board held its quarterly meeting last fifth Sunday with the Pleasant Grove Baptist Church, Yalobusha County. About 8 of the 21 churches were represented. Moderator G. E. Denley presided with T. T. Gooch clerk. The following program was rendered after which the board held a session: T. T. Gooch led in the study of the Sunday school lesson for the day; Sellers Denley talked on the work of the B. T. U.; Rev. J. B. Flowers delivered a helpful sermon from 2 Chronicles 19:6, "Take Heed"; Mrs. J. H. Page spoke of the W. M. U. work; Rev. J. H. Page preached from Col. 1:27-28, "Christ, The Hope of Glory."

The board meeting adopted a Program of Work for the year. In this special emphasis was placed on Evangelism, Missions and Church Enlistment. A committee consisting of all the pastors of the county was chosen to see to the putting into effect these matters. Rev. J. H. Page, of Oakland, was chosen chairman of this "Evangelistic Committee" and he was also designated as Associational Superintendent of Evangelism. He is also the authorized colporter of the association to sell Bibles and good books, take subscriptions for the Baptist Record and other denominational papers and magazines and give away gospel tracts. This committee is to make a survey of the county and arrange for mission work wherever it is found that Baptists are not represented.

It was decided to hold four board meetings annually: the first next year to be in charge of the B. T. U. County Convention, the second in charge of the Sunday School County Convention, the third a denominational meeting and the fourth in charge of the county W. M. U. Convention. This will let

each of the phases of our work have one day to set forth its work. A church-to-church campaign is to be had if the committee deems it the thing to do, and study courses are to be arranged in all the churches where possible. The state boards and departments are asked to help in all these programs in the county. The board seemed enthusiastic for an advance step and not to go along in the humdrum, do-nothing way that has been the case in past years.

Congregations were good considering the rain the night before, and the church and community supported the meeting in a fine way. Rev. W. H. Lowrimore is pastor of the local church. It was the most far reaching meeting the board has held.

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A card postmarked Wichita, Kan., from Rev. Thos. J. Smith, pastor of First Baptist Church, Vadalia, Mo., says: "I am here in a revival meeting with a good church and fine pastor. This is a fine country, but I see that I am glad that I am working in a section that has been influenced by Southern Baptist doctrines . . . These two weeks here take me back to earlier days when my doctrinal foundation was being laid." Bro. Smith began preaching under my ministry over at Fellowship, Choctaw County, some years ago and is making good in his adopted state, Missouri.

As pastor of Coldwater Baptist Church, Neshoba County, I will hold a few days meeting there the second Sunday. During my stay I will teach the women the little book, "After This Manner," and "Stewardship in the Life of Women." We are praying for a spiritual uplift and revival. Pray for us. Expect to attend the Neshoba County Association Oct. 11-12.

The Yalobusha County Association is collecting a number of cows for the Baptist Home for Children at Jackson. Bro. A. B. Magee, of Oakland, is chairman of the committee, and he will arrange to transport these cows to the Home. Every Baptist church in the county is asked to give as much as one cow. Some churches are giving the money instead. Let all the associations take this matter up.

A recent letter from Rev. S. J. Rhodes, pastor of Taylorsville and Cohay Baptist churches, brings cheering news: "Our church work is moving along very well. About the most encouraging thing about our work is our B. Y. P. U. We have six unions at present, two more than we found when we came. The church treasurer tells me that they are collecting more money than has ever been collected during the history of the church. . . Cohay is doing pretty well. They pay me regularly and pay to the Cooperative Program pretty well." He reports his health and that of his family much improved.

—BR—

The Sammy—"Over in America we've got a lilac-bush fifty feet high."

The Tommy — "I wish I could lilac that." — Cassel's Saturday Journal.

TWENTY-SIXTH ANNUAL REPORT OF THE SOCIAL SERVICE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION 1934

—o—

Motor Car Accidents

One of the most serious problems in American life comes from the operation of our millions of motor vehicles on our streets and highways. According to a table given in the 1932 Statistical Abstract of the United States, page 358, in 1900 there were 8,000 motor vehicles of all kinds in operation; in 1931 there were 25,814,000. According to the same Statistical Abstract the registration area in 1930 covered 88.6 per cent of the total area of the United States with 94.7 of the population. From the same abstract the following figures are taken:

Year	Deaths	Deaths
	for each 100,000 Pop.	for each 100,000 Cars
1915	5.8	202.2
1920	10.3	119.3
1925	17.0	95.8
1926	17.9	92.8
1927	19.5	98.2
1928	20.7	101.3
1929	23.2	106.3
1930	24.4	113.2

It is startling, even appalling, to realize that the destruction of human life by automobile accidents is greater than the toll of war. From a reliable source we quote the following:

"The Travelers Insurance Company, of Hartford, Conn., has collected some striking data concerning automobile fatalities in the United States and Great Britain. During all the wars in which the United States has engaged as a nation—the Revolutionary, the war of 1812, the Mexican, the civil, the Spanish-American, and the world war, Americans killed in action or who died of wounds numbered 300,000. During the last fifteen years—a period approximating the total accidents within the United States or who died of such injuries have numbered 325,000. During the eighteen months the United States was engaged in the world war, 50,510 members of the A. E. F. were killed in action or died of wounds, while 182,674 were wounded but not mortally. During the 18 months ending December 31, 1931, 53,650 were killed in automobile accidents in the United States, while 1,576,840 were injured, but not fatally."

All that during the prohibition area when the number of fatalities was much less than in other countries where liquor is freely sold and much less than they are now and will continue to be since prohibition has been repealed. For the sake of comparison we give the following facts concerning Great Britain and the United States:

Population 1931: G. B., 44,790,485; U. S., 124,070,000; Total killed: G. B., 6,691; U. S., 34,400; Rate per 100,000: G. B., 14.9; U. S., 27.7; Number motor vehicles: G. B., 1,570,173; U. S., 25,814,000; Deaths per 100,000 vehicles: G. B., 426.1; U. S., 133.2; Number vehicles per death: G. B., 234; U. S., 750.

Thus it will be seen, as indicated



by the authority just quoted, "The United States had nearly three times the population of Great Britain in 1931 and sixteen times as many cars, and yet the death rate from automobile accidents in that nation is more than three times that of the United States. If there had been as many fatal accidents in the United States as in Great Britain, in proportion to the number of automobiles, 110,316 people would have been killed instead of 34,400."

We are not limited to a comparison between Great Britain and the United States. Already the increasing death toll is manifest since the legalization of beer and the repeal of the Eighteenth Amendment. This is clearly indicated by the following facts taken from a reliable source:

1. "For 18 consecutive months before legal beer's return in April, 1933, the records of eighty-six leading cities of the United States recorded a consistent average decrease of 77.43 deaths per month, compared with similar periods of previous years," thus showing that under prohibition, even with very imperfect and unsatisfactory enforcement the number of automobile accidents and fatalities was steadily decreasing.

2. "Immediately following, during the legal-beer-only period, eight months, April to November, 1933, inclusive, the reports from the nation's leading cities registered an extraordinary right-about-face. For

(Continued on page 13)

Positive Relief for MALARIA!

Sure End to Chills and Fever!

Here's real relief for Malaria—Grove's Tasteless Chill Tonic!

Quickly it stops the chills and fever and restores your body to comfort. Many remedies will merely alleviate the symptoms of Malaria temporarily, but Grove's Tasteless Chill Tonic goes all the way and completely rids your system of the infection.

Grove's Tasteless Chill Tonic is a real corrective of Malaria because it contains two things. First, tasteless quinine which kills the Malarial infection in the blood. Second, tonic iron which helps overcome the ravages of the chills and fever and fortifies against further attack. Play safe! Take Grove's Tasteless Chill Tonic. It now comes in two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get bottle today at any store.

ABOUT SOUTH AMERICA
RIVER PLATE PARAGRAPHS

From Missionary James C. Quarles, there has come the following most interesting news items setting forth the conditions and opportunities in Argentina:

We have been back home now for nearly five months, and have sized up the situation fairly well. We are finding the happenings interesting, though some of them are discouraging and others heartening. The latest murders and divorce scandals are not the leading topics in our daily papers. But we do have enough of both, though there is no absolute divorce in this country.

Politics:

Of course you know that Latin Americans all take to politics like Baptists do to water. It is their natural environment. The majority of the newspapers exist chiefly as party organs, and their news items are largely party affairs.

In Argentine national affairs the revolution of September 1930 continues to have its influence. President Justo, elected in 1931, is carrying out to a great extent the program of the popular revolt of 1930. However, the "personalist" element that was put out of office at that time is by no means silent.

In this Andean region there was another revolution in February of this year, in which the government of San Juan was overthrown, giving rise to a federal intervention, which brought peace and a measure of prosperity and under whose protection state elections have recently been held.

Across the River Plate, Uruguay has begun the "third Republic," with a new constitution which undid a lot of the work of the late President Batlle Ordóñez, who attempted to establish a "collegiate" presidency, which did not prove popular or practical, it is hard to tell which.

Economics:

The "depression" in the River Plate countries is considerably more than a dent, nor do they call it a depression here either; it is a "crisis económica". And it seems it might become chronic. We need not go into the causes of this crisis as already many books have been written on the subject.

Argentine wheat has suffered along with the world market. In recent weeks the prices of all grains have begun to soar, due chiefly to weather conditions in the States of the middle west of North America. Just how much influence the rise in this line will have on the entire country, it is too early to say.

The other great River Plate product has also been dirt cheap; in fact, there is practically no market for beef. The retail prices on local markets have been around twenty-five or thirty centavos for the cheaper cuts with the choicest selling at eighty centavos per kilogram, which translated to even the "baloney" dollar money standard and to avoidupois, would make my reader's mouth water. Even the choicest steaks, such as tenderloin would run out at eight or nine

cents per pound.

The buying power of the entire country has been lowered. This phenomenon manifests itself here in the Andean region in its influence on the sale of wine. People throughout the land have been so impoverished by the economic crisis that they have had to economize on the consumption of wine. Consequently, during this past vintage thousands upon thousands of tons of delicious grapes were left on the vines to spoil. In the Province of Mendoza the state government bought acres of these grapes and left them to rot. (It would not have been an easy job to "plow under" every third row of grape vines).

Even so the price of grapes have been ruinously low. The "official" price of wine grapes this past season hung around three pesos fifty centavos the hundred kilos (.85 U. S. cents for 220 pounds), but many producers had to sell as low as one peso the hundred kilograms (25 cents for 220 pounds). This morning a business man told me that within a few weeks a goodly number of the largest vine manufacturers would go into bankruptcy, as they have been selling their wine for five centavos the litter, while they have to pay a seven centavo tax besides the cask for shipping. Liquor certainly does bring prosperity?

The Religious Situation:

The great topic of the day is the approaching International Eucharistic Congress to be held in Buenos Aires early in October. The forces of Rome have been using the occasion to create a kind of religious furor and incidentally take up collections all over the country. On the walls of churches and convents and many other secular walls as well, you find glaring posters exhorting the faithful to contribute to the "Gran Colecta Popular." One is tempted to think that the "popular collection" was the end rather than a means.

Week after week from one end of the land to the other they have been holding rallies, eucharistic rallies, some of a parochial nature, others regional, other diocesan, with processions and military bands, masses in the public squares; one Sunday the "Dames" of high society have their rally, and the next Sunday the children, the annoritas of the diocese, and finally, at midnight—perhaps to shield the Nicodemuses—the men have their rally. With such thorough preparation for months beforehand, with masses, processions and nationwide collections, you might expect the coming Eucharistic Congress would usher in the millennium.

Perhaps some religious fervor is aroused, and perhaps that would account for the many Russian and Polish Jews I have seen on the streets peddling crucifixes from door to door. Two came to my door to try to sell to me. I asked one of them if he were not ashamed of himself selling such articles of idolatry. He said he knew the Commandments, but clinically added: "But a fellow has to eat, so he might as well make his money this way." Along comes, too, a sister of char-

ity wanting to sell me some lottery tickets "in benefit of the child Jesus,"—encouraging the worst form of gambling in the name of Jesus, or rather in the name of an image of the Child Jesus.

Spiritual Life:

But more importance than an International Eucharistic Congress with all its tinsel, with the flowing robes of cardinals and bishops, with its multitudes rendering adoration to a piece of cracker which to them is Christ himself; more important than all the pomp and power, and "popular collections," to my way of thinking, is a little congregation of a hundred or more believers in the living Christ, the Christ of glory, gathered together to worship him in spirit and truth in Godoy Cruz. In this congregation, we find souls that have been rescued from vice and shame, souls that have been quickened by God's Holy Spirit, souls that are growing into the likeness of Christ himself. From this congregation there goes out a spiritual influence to bless the peoples around about.

And like this congregation, there are others scattered throughout the River Plate lands, that in a quiet humble way are preparing for the coming of Christ's kingdom upon earth. These congregations are the hope and the consolation of the missionaries who have devoted their lives to the evangelization of the country. Because they are centers of real spiritual life, we know they will fulfill their mission.

—BR—

RETURNING GOOD FOR EVIL

—O—
In the days before Christ it seemed to be the rule to retaliate, to return evil for evil.

There were, however, a few exceptions, that of Joseph being the most notable and beautiful of any recorded. After Joseph and his brethren returned from the burial of their father they said among themselves, "Preadventure Joseph will hate us now that our father is dead and will certainly requite us for the evil which we did unto him." So they sent a messenger to him stating that their father before his death commanded them to ask his forgiveness, and then they came themselves and fell down before him. Joseph wept when he saw their remorse and their lack of confidence in him, and then he assured them of his forgiveness, promising to care for them and theirs and speaking comforting words to them.

But as a rule it was an eye for an eye and a tooth for a tooth. Even David, the man after God's own heart showed this vindictive spirit in his meditations, many of the psalms breathing this spirit of retaliation.

It remained for Jesus of Nazareth to teach men a better spirit. In His sermon on the mount He said:

PIMPLY SKIN

from clogged, irritated pores, can be relieved, improved, and healing aided with

Resinol

Age 13

Old enough for strong drugs?



It is not wise to give a laxative of adult strength to a child, just because you give it less often or in less amounts.

Stomach upsets and bowel troubles of growing children can often be traced to this single mistake.

There is a better way to relieve those occasional sluggish spells or constipation in a child of any age:

Use a liquid laxative containing senna (a natural laxative). California Syrup of Figs has the right amount for children's use, and this rich, fruity syrup does not harm or upset a child's system.

Doctors advise liquid laxatives, and hospitals use the liquid form. Almost any child who has been convalescing in the hospital usually comes out with bowels working like a well-regulated watch.

Make the change now to pure, California Syrup of Figs instead of harsh medicines, you won't risk any more violence to your child's appetite, digestion, and general physical condition. Those little upsets and complaints just disappear as a rule and the child is soon normal and happy again.

THE "LIQUID TEST." First: select a liquid laxative of the proper strength for children. Second: give the dose suited to the child's age. Third: reduce the dose, if repeated, until the bowels are moving without any help at all.

An ideal laxative for this purpose is the pure California Syrup of Figs, but be sure the word "California" is on the bottle.

"Do good to them that hate you, and pray for them that despitefully use you and persecute you." This He not only taught but exemplified in His own life. He bore the most brutal treatment at the hands of wicked men without a murmur, and even when the Roman soldiers were nailing Him to the rugged cross He prayed: "Father, forgive them."

Georgia Dees Phillips

—BR—

GOOD REPORT

We are glad to hear that Dr. W. A. Gill, pastor of East Side Baptist Church, of McComb, is able to be up and feeling better. Bro. Gill has been pastor of East Side Baptist Church twice, and this past September makes his 13th year as pastor the second time. For the past five years he has preached in the revival meetings of his church with much success. He just closed out the revival meeting this Sept. 10th with 37 additions—32 by baptism. The present membership is between eight and nine hundred. God bless this man of God.

—Reporter.

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S

TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

DOWN ON THE COAST

—o—

I have several things to say this morning. You can use whatever you see fit.

I wonder at the fine amount of good fresh reading matter that you are getting into the Baptist Record each week. You are certainly giving us a rich feast of good things. The fine thing about it is that it is all so fresh. Nothing stale about any of it. The print and the general arrangement and appearance of the paper is the best I know of. If there is a paper any where in the country that is up to the Baptist Record I do not know about it. One reading of the Record does not satisfy me. I just keep reading it over and enjoying it.

Somehow we can't get the time for Harrison Association straight in the papers. You published my correction as to the time. Now last week you published the program giving the time as September 27, 28. Well, we have had to change the time several times and I guess that accounts for the confusion. I am the Moderator and I wish to assure you and any interested brethren that the Harrison Association will meet with Gulfport First Baptist Church at 7:30 P. M. on October the 31st and will be in session all the following day, November the 1st. Hope you can be with us.

Rev. J. J. Low of Longbeach has resigned the Longbeach Baptist Church to take effect not later than the first day of January, 1935. Brother Low has done a good work at Longbeach through these trying depression times. He is now open to a call elsewhere should it come to him. Brother Low is well known to Mississippi Baptists having held pastorates at Utica, Water Valley, Meridian, First Church Laurel, and Richton, and for the past six years at Longbeach. He is a good preacher, a devoted pastor, and a loyal supporter of every good cause. Mrs. Low is one of the best workers among women and children I have ever known. Both of them are now in splendid health and ready to serve wherever the Lord may call them. We shall greatly miss them on the coast when they shall leave us. They have been active in every part of our denominational work. May the Lord lead them to the place He would have them to fill in His service. Any church, or churches, interested can write Bro. Low at Longbeach.

We are beginning our meeting at Bay St. Louis Wednesday night to continue eight days. Rev. J. B. Middleton of Eupora is to do the preaching in the meeting. We will greatly appreciate an interest in the prayers of all those who are specially interested in this work. Only God can give us the victory. We begin our meeting here in Pass Christian the First day of November. The pastor will preach the First week and Dr. Davis of Gulfport will preach the second week. We have seven additions here this summer by baptism and we are looking and praying and working for a great meeting. But we do need the prayers of all praying people for this work.

My best wishes for you always and my deepest gratitude for the fine paper you are giving us week by week.

Cordially and gratefully yours,
—W. S. Allen.

—BR—

THE L.L.L. CLASS, MORTON
Helen Burke Shearron, Class
Reporter.

—o—

The word "Alive" I think describes the L.L.L. Class of Morton Baptist Church, Morton, Mississippi, as well as its teacher, Mrs. W. A. Jones. For three and one half years she has been guiding the girls in teaching God's word and not in making the class an opportunity for a sermon. When she became teacher, the class had already elected officers as a head way toward being standard; although they were not functioning. With untiring efforts she went to work, and at the end of the first quarter she had achieved its purpose. There were ten girls enrolled, and through her persistence she gradually enlisted all prospects as members of the class and held them. Since Mrs. Jones has been teacher, she has missed only eight Sundays; then she was kept away on account of illness. Miss Nan Jones has always been her assistant teacher, though she has taught very little. Mrs. Jones has been able to arouse and maintain interest in the class. Her work did not end when she left the Sunday School room, as she continued it through the week. She has truly become a part of all that she has met, for her influence will be reflected by the girls she has taught.

The group captains have been active and close touch has been kept with absentees each Sunday. The six point record system has been used. There is always thirty minutes devoted to the lesson.

There is a monthly business meeting at which all business is discussed. The attendance always reaches between seventy-five and a hundred per cent. Our teacher has missed only one of these meetings in three and a half years.

The class room is equipped with maps and black boards. It has been made comfortable and attractive with chair cushions and backs, table runner and curtains in blue and white, the class colors. Visitors are always welcome in the class as well as in the monthly business meetings.

Of course, we are glad that we have had a teacher who has directed the building of the class by the standard of excellence. If we keep on growing, the fight is still on to maintain the Standard. Our prayer is "May God guard and protect Mrs. Jones and shower His blessings on her work in the future as He has in the past."

—BR—

SHE FELL FROM A BICYCLE
By Louis J. Bristow, Superintendent

—o—

She fell from a bicycle, injuring her leg severely and has not walked since. She may never walk, but skilled surgeons and competent nurses are doing all they can for her.

The accident occurred nearly a

year ago. The girl was treated locally for many months, but her condition seemed to become worse and not better. Then her pastor wrote to us requesting that the Southern Baptist Hospital admit the child as a free patient. In his letter he says a certain person "is trying to get her into" a hospital of another denomination, and adds: "It would ruin her Baptist Love and Loyalty for life if she had to depend on them for help now. In the name of Jesus Christ and Baptists, Yea, Southern Baptists, shall we turn one of our daughters over to (that denomination) to care for in a time like this? May our Heavenly Father forbid us doing such a shameful thing."

So the girl was admitted, and she has been here many weeks. We do not have any fund out of which to pay the necessary cost of caring for a free patient, for the churches have never given us anything for such a purpose. We must depend upon voluntary, direct gifts from those who desire to help us in our work of Healing Humanity's Hurt. The pastor who brought this Florida girl here promised to send a contribution from his church, but he has not yet found it convenient to do so: and I am wondering whether others would help this child of a widow? Her name will be sent to anyone interested, for she would enjoy having letters from other girls who are well and strong and who do not have to suffer for months and months in a hospital.

—BR—

BOLIVAR COUNTY ASSOCIATION

The Bolivar County Association met in its eleventh annual session with the Baptist Church of Shelby, Miss. on Sept. 27th. In spite of threatening clouds there was a large attendance, all churches in the association being represented excepting three.

The following officers were re-elected: Judge R. E. Jackson, moderator; Mr. J. E. Taylor, clerk; Mr. Souter, treasurer.

Rev. Jewett Burson, pastor of the Shelby Baptist Church, preached the annual sermon.

Many splendid talks were made, interesting reports and messages delivered. A deeply spiritual atmosphere prevailed throughout the entire proceedings, those present apparently realizing the importance of this occasion and the responsibilities involved in planning work for another year.

Dr. P. I. Lipsey, editor of the Baptist Record, was present and made an interesting as well as instructive talk. Rev. H. H. Webb, Jackson, Miss., representing Dr. Gunter, spoke on State Missions.

Mr. Ed. Green, prosecuting attorney of Bolivar County, spoke on "Crime", and the flagrant violation of the laws of the country. Judge Jackson, so capable and well able to advise in any anti-crime campaign, followed Mr. Green's worthwhile and timely talk with suggestions of inestimable value both to preachers and laymen as to practical methods of suppressing vice in our towns.

Mr. O. C. Miller, superintendent of Baptist Orphanage in Jackson, gave a brief report of the work being done for the children and made an earnest appeal for continued help and cooperation.

Music was furnished by the local church under the direction of Mrs. W. W. Denton, pianist, and Mr. C. M. Slocumb, Jr., choir director. Mrs. Jewett Burson rendered a beautiful solo.

At the noon hour the ladies of the church served delicious plate lunch to all present.

Mrs. C. E. Denton, Reporter, Shelby Baptist Church, Shelby, Miss.



USED at the first sign of nasal irritation—just a few drops up each nostril—Vicks Va-tro-nol aids in avoiding many colds.

Especially designed for the nose and upper throat . . . where most colds start . . . Va-tro-nol aids and gently stimulates the functions provided by Nature to prevent colds.

If irritation has led to stuffiness, Va-tro-nol reduces swollen membranes—clears away clogging mucus—enables you again to breathe freely. Welcome relief for the discomforts of head colds and nasal catarrh.

Vicks Va-tro-nol is real medication—yet is perfectly safe—for children and adults alike. And so easy to use—any time or place. Keep a bottle always handy—at home and at work.

Note! For Your Protection

The remarkable success of Vicks drops—for nose and throat—has brought scores of imitations. The trade-mark "Va-tro-nol" is your protection in getting this exclusive Vicks formula.

Always ask for Vicks Va-tro-nol.

TWO GENEROUS SIZES 30¢ and 50¢

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I sent yesterday to Brother Miller at the Baptist Home for Children, our September love gift, a check for \$9.75, and to Dr. Hamilton at the Baptist Bible Institute our check for \$8.50, for Bro. Theodore Cormier, with our love. These checks are somewhat larger than those of last month, and I hope we will keep the good work up. Do you remember that not long ago the money we sent enabled the children to have butter, for dinner, I think? It might have been for breakfast! Weren't you glad to read in the papers about the large amount of canned and preserved fruit that was sent to our Orphans by the Baptist ladies of our state, many of them using the jars furnished by Bro. Miller?

I had a happy surprise a few days ago in the letter I got from Ernest Clark, which you will see below. It must be more than a year, perhaps two, since we heard from him. He is not as strong as you are, but he is a fine Christian boy. He would enjoy so much getting a card from any of you.

Last Sunday afternoon, a little visitor came to our house, and I wasn't at home! Mary Nell Raeburn came with her big brother to bring her Jeannie L. Club money, and I didn't see her! I suspect I was more disappointed than Mary Nell, though maybe not. Of course, I was grateful for the money, and that Dr. Lipsey saw her, anyhow. Isn't this an interesting letter from Fannie Mae Henley, telling about what she saw at the fair in Memphis? Next week, some of you will be going to the Mississippi State Fair in Jackson. Do write us about some of the "wonders" you saw there, won't you? And here is another fine long letter from Mary Adelyn Milam, telling about her summer travels, from home to Atlanta and Cedartown, way over in Georgia, and from there to the World's Fair in Chicago, and from there home again. It is a good story and all of us who didn't go to Chicago will enjoy reading it, and those who went perhaps can tell us something more about the great Fair.

We have a good page this week. Do keep on writing, dear children, more of you from week to week.

With love,

Mrs. Lipsey.

Bible Story No. 15: Oct. 11th
Rebecca and Isaac: Gen. 25:29-33, 53-67.

After the long journey of Eliezer (Gen. 15:12), Abraham's servant and manager, sent by his master to bring from Haran, where Abraham's people lived, a wife for his son Isaac, and after Eliezer had met Rebecca, the beautiful granddaughter of Nahor, Abraham's brother, the servant felt that God was blessing him in what he sought and this young woman was perhaps the wife for his young master. Laban, Rebecca's brother, came out to see the visitor and was much pleased with the golden jewelry, an earring and two bracelets, which Eliezer had placed upon Rebecca, so he gave him welcome, and took him with the servants and camels he had brought, to Laban's home. There then was food and comfort for all. Eliezer insisted immediately on telling why he had come, and that the angel of the Lord had led him to Rebecca. Then Laban, her brother and Bethuel her father said they could not say yes or no in a matter that came from the Lord, but that it was his privilege to take her home with him to be Isaac's wife, as the Lord had spoken. When Abraham's servant heard this, he bowed down to the earth in

worship of God, who had given him this blessing: he also brought out jewels of silver and of gold, and handsome clothing for Rebecca, as well as costly gifts for her mother and her brother.

The next morning, Eliezer was anxious to start home, but Rebecca's mother and brother said, "O no, she must stay with us a few days, at least ten," but he felt they must go. So they called the girl, and asked her if she would go with this man, and she said without hesitation, "I will go." So with her family's blessing upon her, they set out, Rebecca and her maids riding on the camels. As they approached Abraham's home, it was evening, and Isaac was walking in the fields; no doubt the thought that perhaps his bride was near formed part of his meditation. He lifted up his eyes and saw his camels coming, and Rebecca looked out, too, and saw the man who was, the servant told her, Isaac. As she got down from the camel, she modestly threw a veil around her, and went forward to meet him. Isaac's mother had recently died. Isaac took Rebecca into his mother's tent, and the love he had in his heart for his wife comforted him for the loss of his mother.

Questions for You to Answer

1. Where did Abraham's kinpeople live?
2. What sign did Eliezer ask God to give him?
3. What sort of a girl did Rebecca show herself to be when she gave water to Eliezer and the camels, also?
4. What are we told about Rebecca's looks?
5. Mark and give the number of two verses in this chapter that show that Abraham's servant was a man of prayer.

Olive Branch, Miss.,
Sept. 29, 1934.

Dear Mrs. Lipsey:

You asked us to tell you of some pleasure we had had, so I am going to tell you about my trip to the fair in Memphis. I saw so many interesting things there. I saw an Arabian horse turn the blanket down on the baby's bed (a doll bed) go to the baby's buggy, pick the baby up and put it in the cradle, cover it up again and then rock it. This same horse could keep perfect time with the music, could jump the rope and do so many interesting things. In the Rodeo the horses with their riders did the old fashioned square dance. I saw a magician swallow a paper of needles, some water, then some thread, and then he coughed the needles back again and they were all threaded.

I rode in the cutest little train, on the merry-go-round too, and just had a good time the whole day through.

Here are my Jeannie Lipsey club dues and Bible question answers for September.

With love,

Fannie Mae Henley.

1. Belief, trust.
2. Yes.
3. A child.
4. Yes.
5. Because he was to become the father of many nations.

2. Abraham's nephew, Lot, lived there.
3. Yes.
4. By continuing his blessings.
5. No.

3. With Eastern courtesy.
2. Two.
3. No.
4. Sodom and Gomorrah.
5. Because of Abraham.

4. "Here am I."
2. Cut the wood for the sacrifice, took two servants, his son, Isaac, and started for the spot God told him of.
3. He wanted Isaac to himself.
4. Yes.
5. By the coming of Jesus.

Fannie Mae Henley.

You surely had a good time at the fair, Fannie Mae, and can tell some pretty good stories about it. But you mustn't believe everything you see, though I know it is said that "seeing is believing." So pleased to have the answers to the Bible questions for the last month, and also the dues for Jeannie Lipsey Club No. 1. Thank you for them all.

—o—
October 2, 1934.

Dear Mrs. Lipsey:

Enclosed is receipt for the \$8.50 sent for Brother Theodore Cormier and his work among the French people of Louisiana. God has given him many conversions this summer, and he is happy over the growth of the congregations which he serves and the salvation of so many of his own French people.

The enrollment at the Baptist Bible Institute is much in excess of what it was on even date of last year, and we are looking forward to one of the best sessions we have had in some time.

Asking that you will thank the Children's Circle for their help and for their interest and prayers, I am

Yours gratefully,
W. W. Hamilton,
President.

—o—
Star, Miss.,
Sept. 29, 1934.

Dear Mrs. Lipsey:

Although I haven't written to you in a long time, I haven't forgotten you and I read the Children's Page every week. I have enjoyed your trip to Colorado Springs. It was almost as good as a vacation trip to me.

Last Sunday at Mt. Creek we had a meeting of all the B. T. U.'s in Rankin County. There were about 350 present. The church was packed and there were some on the outside that couldn't get in. We had a fine meeting.

School has started now, and I don't have much company, but the school truck passes by every morning and afternoon and I see lots of the children.

I am sending ten cents for the Orphans.

Your friend,
Ernest Clark.

I'm glad you enjoyed my adventures in Colorado. Ernest, and I know you will like the stories about the various fairs this week. Don't wait so long to write us again, write again in a short time, we are always glad to hear from you. Thank you for the money for the Orphans.

—o—
Leland, Miss.,
Sept. 28, 1934.

Dear Mrs. Lipsey:

I enjoyed my trips this summer. I went to Atlanta and Cedartown to visit my aunt and cousins, then I went to Chicago to the Fair. I am going to tell you some things I saw at the Fair.

We went in Fields' Museum, and the Aquarium, it was very pretty in the Aquarium. Then we went in the Midget Village and saw the smallest woman in the world: she can stand in a man's hand. We had lunch at Rutledge Tavern. Also we went to the Horticultural Building and many other buildings. We went to the Enchant-

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sis-tox) —Must fix you up or money back. Only 75¢ at druggists.

Cystex

ed Island, too. On our way home we stopped by Gadsden to see Dr. and Mrs. Leavell and the little Leavells: you remember he was our pastor. We enjoyed our visit with them very much. After spending the summer with Grannie in Selma, Ala., we came home the first of September. We brought two kittens with us: their names are Jolly and Polly.

I am enclosing \$2.00 dues for Jeannie Lipsey Club No. 9, for September, 1934.

Lots of love, from

Mary Adelyn Milam.

I'm so glad to have you back with us, Mary Adelyn, and so are we all. I notice you are doing your own writing, too, these times, and that is fine. And you've had a summer full of interesting trips, haven't you? Thank you so much for the nice letter, and for the dues. Your sweet Auntie has been taking care of the last mentioned, during the summer.

—o—
Clarksdale, Miss.,
October 3, 1934.

Orphanage \$2.00.

B. B. I. \$1.00.

J. L. Club No. 4,

Friend.

We are mighty grateful, Mrs. Friend, for these good dollars for the Orphanage and Bro. Cormier, and we thank you. But I wan't you to look at your account book and see if you haven't sent them too soon. I thought I got a letter and enclosure from you last week. If this is so, we can let this last letter's money go for the last of this month, instead of the first. Let us hear about it, please Ma'am.

—o—
MISSISSIPPI

Your hills are clothed with beautiful trees

Millions of flowers, trembling with bees.

Yet free from large cities, with their sin and vice,
How calm, how soothing, oh, how nice.

Rivers singing through the forests wide

Hurrying south to the blue gulf tide.

The song of the church bells on Sunday is heard

Pealing God's message to a dying world.

Golden thunderheads flirting above, Feeding the fields with rain drops of love.

The evening Sun sinks over the hill,

The hush is broken by the whip-poor-will.

The day is slowly pushed back by night,

The stars shine out, and all is quiet.

A layman salesman.

Stockton, Calif.

"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day,
Headaches or Neuralgia in 30 minutes.

Fine Laxative and Tonic
Most Speedy Remedies Known.

Thursday

RANKIN

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Artist—
Singers
garet Bla
McPhee
Violinist
Pianist—
Benedict
Officers
U.:
Grady
Mary P
Lora B
Frank

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-: Jackson, Miss.

RANKIN COUNTY BREAKS ALL RECORDS

The Rankin County Associational Baptist Training Union held its regular quarterly meeting the 4th Sunday in September and broke all records in attendance at least in the matter of individual church attendance. There were three hundred and fifty in attendance and the Mayton church took the banner for attendance. They had 77 in attendance and they traveled 90 miles round trip or a total of 6,930 miles. The Puckett church came second with an attendance of 68 traveling nearly 85 miles round trip. The Efficiency banners for the Junior, Intermediate and Senior unions were awarded at grades beyond 90 per cent showing that splendid work is being done throughout the association. Nearly every B. Y. P. U. in the association was represented and Mr. Clark, Associational Director, in writing about the meeting says that they voted to carry out the suggestions made by the State Baptist Training Union Department and have started off the new year with October. Plans have already been begun to have a county-wide social. Their library continues to grow with a total now of 45 study course books in it with the promise of at least another dozen books to be added. Following is a list of officers for the new year: Director, Earl Clark; Associate Director, Grady Ward; Secretary-Treasurer, Beatrice White; Leader, Mrs. A. A. Roebuck; Chorister, Jim Buck Ross; Pianist, Viola Morgan; Pastor, O. P. Moore; Group Directors, Mrs. William O'Bannon and Mrs. G. D. Martin. The next meeting will be the first Sunday afternoon in January.

—o—

THE SPIRIT OF SERVICE

Following is a letter in part from an interesting young lady who is doing her part to "Lift up Christ" in her community and through the training of others, through them advance His kingdom in a better way.

Our church is a country Baptist church. We have preaching only one Sunday a month. One of my girl friends and I decided to organize a B. Y. P. U. We thought the union would strengthen the church. One Sunday night we met and organized a Senior B. Y. P. U. I had a manual to go by and we did the best we could. I'm sure we do not have as well an organized union as some of the city churches. However, our membership has increased from 13 to 47. We have members who are younger and older than the ages of a Senior B. Y. P. U. should be. We have also a few members who are not Baptists. These, however, do not take an important part in the union. There were 74 at our last meeting.

There are really too many members in the one union but as the roads are dirt out there they are almost impassable in the winter months.

I think as a whole we really are making a little progress in this field of work. I think we may help some one to know Christ and to increase their knowledge of the Bible.

—BR—

B. T. U. ATTENDANCE OCT. 7

—o—

Jackson, First Church	107
Jackson, Calvary Church	121
Jackson, Grif. Mem. Church	213
Jackson, Davis Mem. Church	214
Jackson, Parkway Church	80
Columbus, First Church	176
Clarksdale Baptist Church	119
Crystal Springs Baptist Church	101
Florence Baptist Church	35
Skene Baptist Church	72
Brookhaven, First Church	196
West Point, First Church	110

(Continued from page 9)

—o—

the record of these eight months instead of a decline, show an average of 42.25 more deaths per month than for the same months of 1932."

"With repeal, December 5, 1933, came another leap upward. The number of motor car deaths recorded since in the same areas, have averaged 110 more per month than in the same months of 1932-33."

This alarming increase in motor car accidents and fatalities exactly fulfills all of the warnings and appeals made by the opponents of liquor and the opponents of repeal. Licensed alcoholic beverages cannot by any process of reasoning nor any interpretation of the facts be made to fit into our high speed, motorized civilization. With these figures before us it is distressing to contemplate what the results are to be, what the American people are to pay in human life and limb for our foolish and unwarranted reversal of policy and overthrow of sane and benevolent legislation.

A New Sharp Angle

A new sharp angle has been injected into our problem in dealing with the liquor traffic. Heretofore liquor has always and everywhere been recognized both in legal enactments and in judicial decisions as an evil only to be tolerated at best and always subject to the most rigid regulation and restrictions by every unit of organized government. If the government sought to derive revenue from the traffic that was always an incidental feature and was subordinate to the powers of regulation or of outright suppression which the government always held over the traffic. While every licensing unit of the government was in partnership with the traffic and had to bear its share of responsibility for all the crime and evil coming from the traffic, no department of government outwardly and openly became the champion of the traffic and sought to promote its interest by encouraging citizens, young and old, men and women, to drink. One of the most shocking features of our present situation is that, at least so far as the Federal Government is concerned, conditions have changed, and now for the first time in the history of the Republic the Federal Government, as its sentiments are expressed and its policies determined by high placed representatives, has now become the open and active sponsor and champion of the liquor evil. Every national administration since the enactment of the Eighteenth Amendment in one way or the other trifled with the Amendment and defaulted in its obligations to the Constitution of the United States, and now we have the disheartening spectacle of the open and apparently unashamed championship of liquor by the Federal Government and in not a few instances by State Governments. So our governments have become not the champions and protectors of the rights and best interests of the people but the champions of an evil and destructive business and of a small group who are to benefit from this business, against the rights, health, happiness,

peace and prosperity of the masses of our people. It seems incredible that such conditions could ever have arisen. We do not believe they can continue.

—BR—

PROGRAM OF THE HINDS-WARREN BAPTIST ASSOCIATION

—o—

Place—Raymond Baptist Church, Raymond, Mississippi.

Time—Thursday after the third Sunday in October (25th).

9:45—10 A. M. Song and Devotional, W. G. Mize, Rev. Jack Crawford.

10:10—10 Organization.

10:10—10:30, Report on Denominational Program, Dr. Lovelace.

10:30—11:00, Making the Denominational Program More Effective in the Churches, Dr. Gunter.

11:10—11:20, Committees Appointed, Announcements, Recognition of Visitors.

11:20—11:35, Song Service, W. G. Mize.

11:35—12:30, Sermon, Dr. King.

12:30—1:30, Lunch.

1:30—1:40, Song and Devotional, W. G. Mize.

1:40—2:10, Vitalizing Temperance Education in Our Sunday Schools, Prof. F. M. Coleman.

2:10—2:40, Christian Education in our Churches and Colleges, Prof. Swor.

2:40—3:30, Working Under the Instruction of Our Blessed Lord Jesus in:

- a. Hospital, Supt. Alliston.
- b. Baptist Home, Supt. Miller.
- c. Baptist Record, Dr. Lipsey.
- d. Aged Ministers Relief, Dr. Lowrey.

e. W. M. U. Mrs. D. M. Nelson.

3:30, Business—Reports of Committees—Nomination, Resolution, Minutes, Obituaries, Digest and Statistics.

—BR—

Rev. D. L. Hill, pastor of First Baptist Church at Okolona, delivered a very interesting sermon here last night to a very large congregation at the BaBaptist Church at Bruce in the interest of the Debt Paying Program of the denomination. Brother Hill is a very able and consecrated Godly minister and is doing a great good in the kingdom work and being borned and reared in the county his visits are always hailed with delight. Following the services a goodly number responded to the sermon with their contributions.

J. M. Spikes, Pastor

—BR—

Valet (to Master)—"Sir, your car is at the door."—Master—"Yes, I hear it knocking."—Ex.

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When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK.—Adv.

**"THE ATTITUDE OF SOCIETY
MUST BE VICARIOUS."**
By Arthur J. Barton, Chairman,
Social Service Commission,
Southern Baptist Convention

The above is the impressive title of chapter XI in the latest book by E. Stanley Jones, "Christ And Human Suffering." I doubt whether Dr. Jones has done a better piece of work in any of his books than he has done in this latest output from his capacious and discriminating mind and his sympathetic compassionate heart. I can hardly imagine a more illuminating and helpful treatment of one of the most difficult and baffling human problems, the problem of human suffering. The book is published by the Abingdon Press and sells for \$1.00. I am not giving a book review. I purchased the book at the regular price. What I say here is not in any way influenced by financial consideration.

My advice to every reader of these lines is to get the book, if possible, and read it and re-read it. I quote two paragraphs of the chapter under discussion as follows:

"The gospel would be a very partial message if it taught the individual how to use his suffering for higher ends, but left untouched the systems that cause the individual suffering. A part of an intelligence test is to give the subject the task of bailing out water from a tank while water is still running into it from a faucet. It depicts a very low level of intelligence for the subject to proceed to bail without first turning off the water. Any tackling of the problem of suffering as they are found in evil systems is lacking in spiritual intelligence. Judged by that simple test much of our Christian work could scarcely pass the intelligence test. We try to bail out suffering from individual lives and leave in full operation systems which are the direct and positive cause of that individual suffering.

"Shall we rescue individual slaves, or shall we strike at the slave system? Shall we pick up individual drunkards and leave the liquor traffic to manufacture drunkards? Shall we rescue the wounded in war, or shall we strike at the war system? Shall we pick up the wounded by Jericho's road, or send someone out to get the thieves? The obvious answer to all these questions is that we should do both. There is no real choice between an individual gospel and a social gospel. If it is to be a whole gospel, it must include both. We alternate between a social or an individual emphasis, and do not hold them in a living blend. The power of Kagawa lies in the fact that he has blended these emphases in a living way. He believes that the individual may experience a personal transformation and that society must undergo that same transformation before the Kingdom of God is an actuality. It is not true, as claimed by many, that all we have to do is to regenerate the individual and the regenerated individual will necessarily apply the gospel to the social order. The fact is that this does not usually work, unless

the content of the social application is put into the teaching concerning individual regeneration."

This is one of the best statements that have come under my observation concerning the attitude and obligations of Christian people toward society as a whole. We have had, and I suppose we shall continue to have, frequent discussion of "the individual gospel" and the "social gospel". All too frequently these are set over against each other. Wisely and rightly our Baptist people have always put great emphasis upon the gospel for the individual. Personal competency and responsibility; personal regeneration by the Holy Spirit and personal salvation through the Blood of the Cross—these have always been major articles in every Baptist declaration of faith. We can never get away from these cardinal doctrines.

On the other hand all too frequently our interpretation and application of these doctrines have been narrow and limited. I fear that sometimes the gospel has been preached in a way to lead people to believe that they can accept Christ as Savior, letting Him bear the burden and pay the price of their redemption, and not crown Him as Lord and let His will and word become the dominating force and passion of their lives. In other words I fear that sometimes people have been led to believe that they can experience the benefits of salvation without any recognition of their obligations as redeemed individuals, both for carrying the good news to a lost world and for proclaiming the principles of righteousness to their social order.

Undoubtedly our Baptist people are coming more and more to have an awakened conscience as to the social implication and application of the gospel and as to their own social obligations. The awakening of the Baptist conscience at this point has sometimes been retarded by the position and contention of the modernists. The modernists would substitute "a social gospel" for the gospel of individual personal salvation; they would preach social reform instead of a redemptive Cross; they would save individuals by saving society. This position of the modernists has proved a stumbling block to many of our Baptist people, even sometimes to Baptist preachers, Baptist editors and other Baptist leaders, and has caused many of our people to lose sight of the obligations of the saved individual to society as a whole, to lose sight of the fact that Jesus came in order that "The Kingdom of this World may become the Kingdom of our Lord and His Christ." One extreme does not justify another. The perversion of a truth does not justify our neglect of it.

Through all the years the Social Service Commission of the Southern Baptist Convention has kept these two great doctrines, or shall I say, two phases of the gospel, in balance. This is the chief explanation for the confidence manifested by our great brotherhood toward the Commission and its reports. Nobody has ever doubted for a moment that in its deepest soul-conviction the

Commission is in perfect accord with our Baptist people in their unfaltering faith in and their unswerving devotion to the principle that first of all the gospel is for the individual, is applicable to the individual, and that by the Savior whom it reveals, as a personal experience, each and every individual must be saved; and the salvation of society must be approached through the salvation of the individual. Southern Baptists forever maintaining this basal principle of the gospel can well afford to recognize and place emphasis upon that phase of the gospel which is intended for society as a whole, that phase by which we are to conceive and strive for a completely transformed social order through the character, influence and activities of redeemed individuals. And so Southern Baptists have taken advanced positions on all of the great problems affecting human society and government. This they could and can well do, because no one can ever question or doubt their devotion to the fundamentals of the gospel.

—BR—

SEE THE ALLIANCE

To the Baptist World Alliance—a story in moving pictures of the trip of the official Southern Baptist party through England and Holland to Berlin, Germany, and return. These films were taken as a service to the denomination. Two reels, 30 full minutes of world-visioning travel and Kingdom fellowship.

Great feature for special services, training schools and conventions. Leaders of the Baptist World Congress and of Southern Baptist life are shown and scenes of the Congress in session.

Baptists from almost every Southern state appear throughout the picture. These two reels are for 16 millimeter silent projection with

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Hospitals and doctors have always used liquid laxatives. And the public is fast returning to laxatives in liquid form. Do you know the reasons?

The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you need not take a "double dose" a day or two later. *Nor will a mild liquid laxative irritate the kidneys.*

The right dose of a liquid laxative brings a more natural movement, and there is no discomfort at the time, or after.

The wrong cathartic may often do more harm than good.

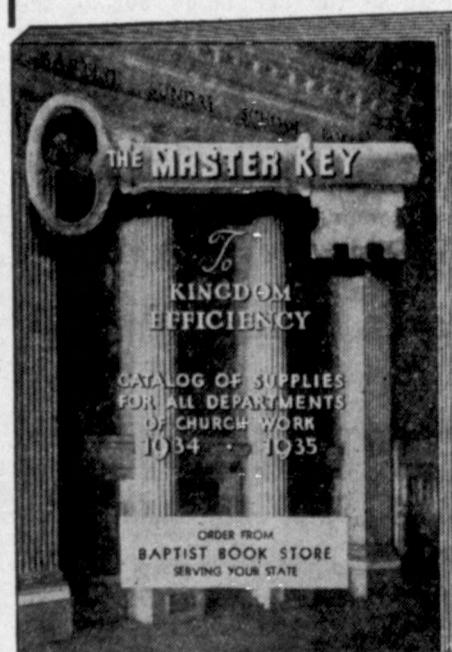
A properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin brings safe relief from constipation. It gently helps the average person's bowels until nature restores them to regularity. Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given the youngest child.

the easily available amateur projectors which can be secured in most cities. Eastern Kedascopes, Victor, Ampre or other projectors will show these excellently to even large crowds.

Suggestions for showing, quotation of the moderate rental charges, and other details including explanatory script for the one in charge of the service will be sent gladly on request. Write Edwin S. Preston, 317 Palmer Building, Atlanta, Georgia. Engage this film now for the definite date of your special service.

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Thursday,

**PROGRAM
BAPTIST
With the BAPTIST**

9:30 a. m.
J. B. Middendorf
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**PROGRAM MONTGOMERY CO.
BAPTIST ASSOCIATION**
With the Pine Bluff Baptist Church
October 23, 1934

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9:30 a. m., Devotional Period, Rev. J. B. Middleton, Eupora, Miss.

9:45 a. m., Presentation of letters, roll call of messengers, and appointment of committees. Visitors recognized.

9:55 a. m., Extension of the Kingdom of God through our Denominational Agencies. Dr. P. I. Lipsey, Editor Baptist Record, Jackson, Miss.

10:40 a. m., Extension of the Kingdom of God through Stewardship. V. D. Rowe, Winona, Miss.

11:15 a. m., Sermon. Rev. N. G. Hickman, Winona, Miss.

12 Noon hour lunch and fellowship.

1 p. m., Song service.

1:10 p. m., Extension of the Kingdom of God through Revivals. Rev. W. R. Storie, Duck Hill, Miss.

1:40 p. m., Extension of the Kingdom of God through Women's Work. Mrs. Ned Rice, Charleston, Miss.

2:10 p. m., Extension of the Kingdom of God through the Young People's Work. Mrs. William Whitehead, Winona, Miss.

2:30 p. m., Extension of the Kingdom of God through Social Service, Rev. Hackett Dyre, Kilmichael, Miss.

3:00 p. m., Reports of committees, election of officers, miscellaneous business.

3:30 p. m., Final adjournment.

—BR—

W. C. T. U. CONVENTION
Blue Mountain

—o—

Blue Mountain will be the Mecca of many Christian citizens when on the 26th, 27th and 28th of October the Women's Christian Temperance Union holds its 48th annual convention in the Lowrey Memorial Baptist Church.

The general theme of the convention program is that subject of paramount importance to all thinking people: Alcohol Education. What Alcohol is. What it does. Now that the flood gates have been thrown wide open and our people are deluged with this deadly poison it is imperative that we be fully informed as to its vicious nature.

Delegates who will take part in the proceedings of the convention are chosen from unions all over the state. Numbers of these delegates are former Blue Mountain College students who are looking forward to these days at their Alma Mater.

The evening sessions will be of interest to the public and it is expected that the auditorium will be filled each time.

The musical features of the program, in charge of Miss Linda Barry, Voice teacher in Blue Mountain College, will include choruses, quartets, etc., by college girls, young men from the local C. C. Camp and other groups.

On Sunday afternoon in the college chapel a pageant will be presented by the High School students of Blue Mountain.

Among other features of interest will be a Model Contest by college girls, a playlet by the Ripley Union

and a demonstration by the Blue Mountain Loyal Temperance Legion.

Special week-end railroad rates are available to all visitors and delegates and the convention should be largely attended.

—BR—

A UNIQUE INVITATION
By J. H. Rushbrooke, M. A., D. D.,
General Secretary of the Baptist
World Alliance

—o—

In my office in London is a remarkably beautiful leather-bound volume inscribed in gold "Atlanta's Invitation." It was brought over to Berlin by Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church in Atlanta and Chairman of the Atlanta Invitation Committee, and handed to me as the official representative of the Alliance. The book contains not only the formal letter of invitation from the Committee in Atlanta for the holding of the Sixth Baptist World Congress in that city, but letters of endorsement and support from representative bodies and individuals throughout the United States.

The Georgia Baptist Convention and the Southern Convention are of course in evidence; but the writers of sixty-five letters forming the book include representative public men in all walks of life—the Mayor of Atlanta, signing on behalf of the City Council; the Governor of the State and its two Senators, the representatives of the State in Congress, and of social clubs and business groups. The President of the United States has signed with his own hand a message in support of the Atlanta invitation. As a work of art the book is worthy of inspection, and I shall be happy to show it to any visitors at the Baptist World Alliance office in London.

If the pains taken in preparing the invitation may be regarded as an earnest of the efforts that Atlanta Baptists will make in entertaining the Sixth Congress, the Baptist delegates of 1939 are in for a good time. Not that assurance was needed so far as some of us are concerned. I am one of those who have enjoyed the hospitality of Atlanta and of my friend Dr. Louie Newton.

—BR—

AMERICAN BAPTIST THEOLOGICAL SEMINARY OPENS
11TH YEAR
By R. W. Hailey

—o—

The American Baptist Theological Seminary, the joint-institution of the Southern Baptist Convention (colored), for the training of Negroes for the Ministry, Missionary, and other religious work, located at Nashville, Tenn., opened its doors for the reception of students, Tuesday, September 25th, on its campus adjoining Roger Williams University.

The opening, with representatives of seven states ready to enroll, was one of the best, if not the best, in the ten years history of the institution. Addresses were delivered by representatives of both races, among them being: Dr. E. P. Allredge, Acting Executive Secretary of the Southern Baptist Convention

Commission on the Seminary; Dr. I. J. Van Ness, Treasurer of the Commission; Rev. J. C. Miles, a teacher in the Seminary; Rev. H. T. Whaley, a member of the Board of Directors, and R. W. Hailey, office Secretary and Assistant, representing the Southern Baptist Convention.

The National Baptist Convention was represented by Dr. A. M. Townsend, Chairman of the Board of Directors; R. C. Barbour, Editor of the National Baptist Voice and a member of the Board; Drs. J. T. Brown, S. P. Harris; Bennett; Crenshaw, Alimano, Rev. Ridley, Mrs. E. W. D. Issac, Sr.; Mrs. J. H. Carnett, Mrs. J. T. Ridley, and others. Dr. D. D. Crawford, Atlanta, Ga., and Dr. Geo. W. Simmons, Helena, Ark., outstanding colored leaders of the South, also spoke.

Dr. J. H. Carnett is the most worthy and untiring Dean of this institution, and a teacher in same, also.

The Seminary is opening most gloriously and the future looks very bright and encouraging indeed.

—BR—

Yesterday—Fifth Sunday, was a helpful day in the Teaching department of our associational work. Fine spirit all the way thru the helpful program. Dr. A. G. Mose-

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ley of Biloxi, struck the KEY note in his message on "Jesus The Great Teacher". Bro. E. C. Williams, of Jackson gave us a very fine message on "Magnifying the Teaching service". In the afternoon the following spoke: Rev. J. F. Brock of Moss Point on "The Bible, our Text Book." Rev. O. O. Haley of East Moss Point, on "Grading and Keeping the School Graded." E. C. Williams, "The How of Training our Officers and Teachers." Dr. N. O. Patterson of Pascagoula, on "The Supreme Object of the School."

Then reports from the Superintendents of the various schools. We have 11 churches, and 11 Sunday Schools, and one church has no school. More than 100 were served a splendid luncheon. Full report of the new organization will be sent to Jackson.

J. E. Barnes.

P. S. Promotion and installation services were had during the Teaching period. Bro. Williams was in charge of the Installation services. 103 in Sunday school. Some 35 were in the B. T. U. Association which meets at East Moss Point, October 16, 1934, 9 a. m.

Capudine
EASES ACHEs

Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

Take CAPUDINE
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Because of Correctly Blended Formula
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better. 98 out of 100
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"For five years I suffered terribly with headache and backache and was so nervous I would have to go to bed. I took different medicines but with no results until a friend told me about Lydia E. Pinkham's Vegetable Compound. After taking four bottles I am a different woman. I only wish I had started on it when I first had my troubles." — Mrs. H. B. Lusby, 202 N. 34th St., Louisville, Kentucky.



"Mother gave me the Compound when I was 13. I took it at childbirth and at the Change. It has been wonderful." — Mrs. John W. Applegate, 215 Walnut Street, Asbury Park, N. J.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Sunday School Lesson

By Hight C. Moore

Fourth Quarter
Oct. 14, 1934, Lesson 2
The Christian and His Bible
Acts 8:26-39

At the word of an angel Philip the evangelist went down to the lowlands skirting the Mediterranean where by personal work he won to Christ a visiting foreigner from far up in Africa. And he did it by "handling aright the word of truth" as found in Isaiah.

1. **Believing the Bible.** Philip, one of the deacons in the church of Jerusalem, had entered upon evangelistic work in the region round about that city. While on a very successful mission among the Samaritans he received a call to the South, perhaps a hundred miles away on the desert road from Jerusalem to Gaza. Sudden and mysterious as was the call by the angel of the Lord, Philip instantly obeyed. He believed God as Abraham did when called out of Chaldea to Canaan.

2. **Reading the Bible.** Soon Philip encountered an eminent Ethiopian who was returning home from a visit to Jerusalem. He was a native of the rich region bordering on the banks of the upper Nile. He was a man of great authority under Candace, which was the official name of the queen of the country. In fact, he occupied a position in the kingdom which today would correspond to the Secretary of the Treasury or Chancellor of the Exchequer. He was, therefore, a man of great prominence, ability and influence. It is creditable to the Ethiopian that he made a journey to Jerusalem to worship. No doubt there were many Jews in his country. He was certainly acquainted with the Hebrew Scriptures, having a copy of the Septuagint version—the translation made at Alexandria, and the version used by Christ and the Apostles. On the return journey from Jerusalem he was reading the book of Isaiah, relieving the tedium of the trip and also satisfying his thirst for the truth.

3. **Understanding the Bible.** The meeting of the evangelist and the Ethiopian resulted in an eventful interview. Said the Spirit unto Philip: "Go near, and join thyself to this chariot!" How interesting and providential it was; the reading of the roll, the earnestness of the Ethiopian, the prompting of Philip. Of course, Philip quickly obeyed; he actually "ran to him." He heard the Ethiopian reading the words of the prophet and said: "Understandest thou what thou readest?" How could the Ethiopian understand without an interpreter? Realizing that Philip could help him, "he besought Philip to come up and sit with him." The place of the reading was the fifty-third chapter of Isaiah—those incomparable Messianic prophecies referring to the sheep led of the slaughter, the lamb

dumb before the shearers, the humiliation without show of justice, the life taken from the earth. To whom was the prophet referring in all this? The eunuch wished to know. To the earnest seeker came now the needed light: "And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus." How earnestly the evangelist must have shown the Ethiopian how the words of Isaiah were fulfilled in the atoning death of our Lord! And how the very light out of heaven must have filled and flooded the Ethiopian's soul!

4. **Obeying the Bible.** The instruction and the appeal of Philip to the Ethiopian were not in vain. He surrendered his heart to the newfound Messiah and desired to follow him in baptism. "As they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?" To be sure of genuine conversion, Philip said: "If thou believest with all thine heart, thou mayest." Faith comes before baptism. And the eunuch thus made his profession of faith: "I believe that Jesus Christ is the Son of God." It was enough. Let the crystal and commanding words of Scripture tell us exactly what happened now: "And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water," the two men were separated. Philip, under divine impulse and seemingly in an ecstatic frame of mind, was "caught away" so that the Ethiopian saw him no more, our next glimpse of him being at Azotus, not many miles away, whence he proceeded until he came to Caesarea, his future home. And in our last glimpse of the eunuch we see him with new-found joy in his heart pursuing his way homeward.

Read and Heed the Bible

(1) Read it. (2) Read it as God's Word. (3) Read all of it. (4) Read it at Every Opportunity. (5) Read it Understandingly. (6) Read it with All Available Help. (7) Read to Learn of Jesus. (8) Read it Believingly. (9) Read it Obediently. (10) Read it Joyously.

—BR—

S. S. ATTENDANCE OCT. 7, 1934

—O—

Jackson, First Church	1,011
Jackson, Calvary Church	1,055
Jackson, Grif. Mem. Church	671
Jackson, Davis Mem. Church	412
Jackson, Parkway Church	110
Jackson, Northside Church	87
Meridian, First Baptist Church	862
Columbus, First Church	697
Columbus, First Church	
(September 7)	670
Hattiesburg, First Church	583
Laurel, First Church	502
Laurel, West Laurel Church	443
Laurel, Second Ave. Church	286
Laurel, Wausau Church	61
Clarksdale Baptist Church	389
Crystal Springs Baptist Church	353
Florence Baptist Church	138
Brookhaven, First Church	557

Baptist Student Union

M. S. C. W.

September 23—M. S. C. W. is coming right along in spite of the fact that Miss Brame has gone and no student secretary has taken her place yet. We look back over the days when she was with us and thank Mr. Leavell with all our hearts for letting us have her for a time. She certainly got us "well in swing".

On "Join the Church Day," September 23, a large number of girls added their names to the Baptist membership here. We have a total of 44 enrolled as members of the First Church now, and believe that others will enlist soon. Oh, we are enthusiastic over the response to the call of the church and God!

While Miss Brame was with us seven members were elected to our B. S. U. council. They are:

Althea McClure, Leland, President. Ruby Nell Gooch, Yazoo City, Vice-President, Myrtle Pyle, McComb, S. S. Director, Lorraine McGee, Brookhaven, B. Y. P. U. Director, Elizabeth Burns, Laurel, Sec't. and Treasurer, Katherine Backstrom, Columbus, Local Representative, Mary Regan, Tylertown, Music Chairman.

The remainder will be chosen just as soon as it is possible. We feel that they will make this B. S. U. year as great as any known in M. S. C. W. history, and we wish for all of you B. S. U.'s just as great a year.

—Margaret Gooch (last year reporter).

—O—

Fifteen On Mission Trip This Week

The Ministerial Association is doing a great work this semester on the mission trips it makes each Sunday to Jackson. Two new fields have been opened this semester, the Charity Hospital and the County Jail. The work heretofore has been limited to the Old Ladies' Home, the Old Men's Home and the City Jail. The Lord is richly blessing our efforts in these fields. Last Sunday there was one who made a profession of faith in the Lord. There was one little lad about twelve years of age, when asked if he were a Christian replied, "Yes, I'm a Christian but I'm not a church member yet, but I'm going to join soon." This little fellow, young though he is, knows the difference between a Christian and a mere church member. Would to God that more church members knew the difference between a Christian and a church member.

The devotional meetings of the Ministerial Association have been in charge of the officers of this year. The devotionals, without an exception have all been a call to "Consecration," a call to every ministerial student and every Christian for that matter to live the profession he has made.

Brother "Bod" Allen, president of the Ministerial Association, has received and accepted a call from

the Central Ridge Baptist Church. Christian friends we covet your earnest prayers as we strive to serve Him.

Prayerfully yours,
Ministerial Association,
Estus Mason, Reporter.

—O—

Blue Mountain College

Over a hundred girls sat on the front steps of the Administration Building softly, worshipfully singing

"Day is dying in the west
Heaven is touching earth with rest,
Wait and worship while the night
Sets her evening lamps alight
Through all the sky."

Their only light came from the soft radiance shed by the moon, which rose in all its beauty and serenity from behind the hill across the valley. The occasion was a B. T. U. vesper service. As the song died away there was a prayer, soft echo music from above, then a short poem. Miss Mae Alice Harpole, the B. T. U. director, brought a devotional message to the students.

No attempt at organization was made at the first meeting of the B. T. U., but last Sunday night each student was assigned to one of the five unions which were organized. The presidents who were elected are: Misses Ruth Kirk, Grenada; Frances Fraser, Memphis; Edith Fullilove, Vaiden; Marie Burney, Ackerman; and Frances Wright, Grenada.

The time has come for the annual G. A. house party at Blue Mountain College. This year it is to be for the Intermediate G. A.'s, and the college girls are eagerly anticipating the arrival of their "little sisters." Miss Edwina Robinson says that we may expect a hundred and fifty G. A. girls and spinsters.

From Blue Mountain College,
Juanita Creech, Reporter.

6,880 Persons

were given 47,984 days of service during the year which ended September 30th. Of them, 640 were given free service covering 7,846 days, at a cost of \$38,914.60. Every person who made a gift to this Hospital for free work had part in this gracious work of Healing Humanity's Hurt.



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